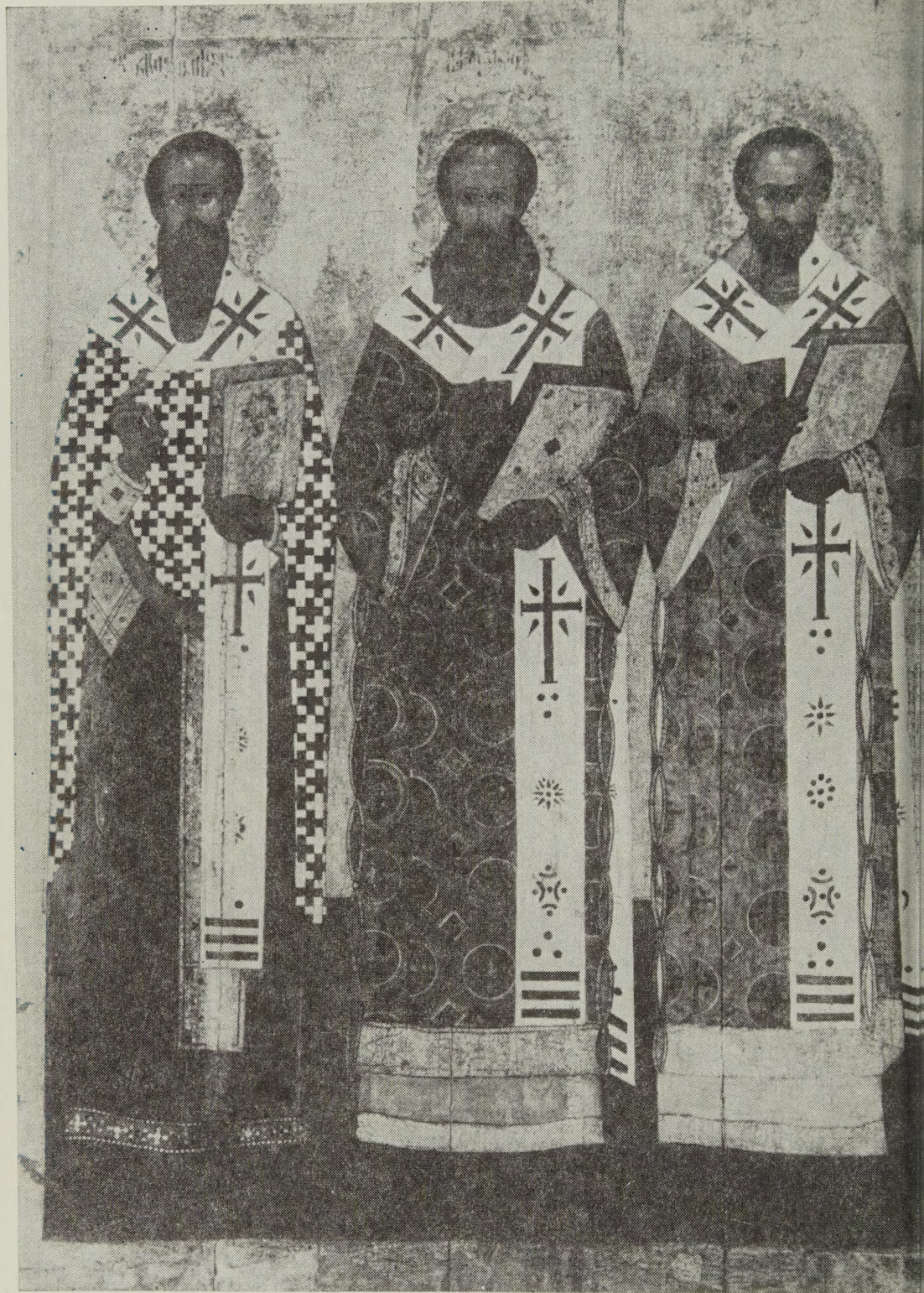


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THE JOURNAL OF THE MOSCOW PATRIARCHATE



STS. BASIL THE GREAT, GREGORY OF NAZIANZUS AND JOHN CHRYSOSTOM

Feast day, January 30/February 12

Painted by Semyon Khromoi (Stroganov school), 16th-century

1985 THE JOURNAL No. 2 OF THE MOSCOW PATRIARCHATE ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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TELEGRAMS OF GREETING TO THE PRIMATES OF THE ORTHODOX CHURCHES OF CYPRUS AND JAPAN

To His Beatitude **CHRYSOSTOMOS**,
Archbishop of New Justiniana and All Cyprus

Nicosia, Cyprus

With all my heart I congratulate Your Beatitude on your name-day. May the All-Merciful Lord send you spiritual and bodily strength to fulfil your primatial ministry for the good of the Cypriot Church, for the welfare of your country and peace on Earth.

With brotherly love in Christ,

+ **PIMEN**, Patriarch of Moscow and All Russia

November 12, 1984

To His Eminence **THEODOSIUS**,
Archbishop of Tokyo, Metropolitan of All Japan

Tokyo, Japan

My cordial congratulations to Your Eminence on this memorable date in your life—the 15th anniversary of your episcopacy. I thank the Lord that the great gift of grace which you received on the day of your consecration has been bestowed by you upon the people on the road to spiritual perfection and salvation. I wish you good health, peace and abundant spiritual and physical strength.

With love in the Lord,

+ **PIMEN**, Patriarch of Moscow and All Russia

November 16, 1984

* * *

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, also congratulated the Primate of the Orthodox Church of Cyprus, His Beatitude Archbishop Chrysostomos, and Primate of the Autonomous Orthodox Church of Japan, His Eminence Metropolitan Theodosius.

TELEGRAM TO POPE JOHN PAUL II

To His Holiness Pope **JOHN PAUL II**, Bishop of Rome

Vatican City

My brotherly congratulations to Your Holiness on your name-day. Sharing in your spiritual joy I pray to the Lord our Divine Chief Shepherd to grant Your Holiness His almighty help in your primatial labour to the glory of Christ's Church and for the good and peace of all men.

With love in Christ our Lord,

+ **PIMEN**, Patriarch of Moscow and All Russia

November 3, 1984

* * *

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, also sent congratulations to His Holiness Pope John Paul II on his name-day.

ON THE 60th BIRTHDAY OF METROPOLITAN SERGIY OF ODESSA AND KHERSON

To His Eminence Metropolitan SERGIY

Your Eminence, Dear Vladyka,

Cordial congratulations to you on your 60th birthday.

We appreciate highly your hierarchal labour in administering the dioceses entrusted to you. We know and love you as a zealous servant of the Lord's altar, dedicating all your strength to God's blessed work of guiding your flock and directing the Odessa Theological Seminary.

Your patriotic and peacemaking activities are well known. Guided by the behest of our Lord and Saviour (Mt. 5.9), you are preaching peace in earnest.

Offering fervent prayers to the Throne of the Most High for Your Eminence's health and many years of life, we wish you, from the bottom of our heart, dear Vladyka, good health, strength and the abundant help of God in your further hierarchal labour, may it always be successful for the sake of our Holy Church and our beloved Motherland.

With love in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia

October 5, 1984

ON THE 70th BIRTHDAY OF ARCHBISHOP NIKOLAI OF MOZHAISK

To His Grace Archbishop NIKOLAI

Tokyo, Japan

My heartfelt congratulations to Your Grace on your 70th birthday. On the occasion of this auspicious day I send you my cordial best wishes and pray to the Almighty Chief Shepherd to grant you heavenly help for your further fruitful service of the Church of God.

With brotherly love in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia

November 16, 1984

* * *

Archbishop Nikolai of Mozhaisk, Dean of the Patriarchal Podvorye in Tokyo, was congratulated also by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

His Eminence Metropolitan Nikolai (secular name, Stefan Pavlovich Eryomin), formerly of Korsun, Patriarchal Exarch to Western Europe, who had retired in 1963, passed away on January 23, 1985, in Paris, in the 93rd year of his life. The funeral service was conducted on January 30, in the Podvorye Church of the Three Holy Hierarchs, by Metropolitan Antony of Surozh and Archbishop Vasilii of Brussels and Belgium.

On December 25, 1984, Archpriest Aleksandr Turintsev, Dean of the Podvorye Church of the Three Holy Hierarchs in Paris, passed away in the 89th year of his life. The funeral service was conducted by Metropolitan Vladimir of Rostov and Novochoerkassk, Patriarchal Exarch to Western Europe, assisted by the clerics of the podvorye church. Archpriest Aleksandr Turintsev was buried in the cemetery of St. Genevieve de Bua.

Decisions of the Holy Synod

At its session on December 17, 1984, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Resurrection Parish in Rabat, Morocco.

RESOLVED: that Father Georgiy Shalimov, of the Krasnodar Diocese, be appointed Rector of the Resurrection Church in Rabat.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the request received from the Primate of the Finnish Autonomous Orthodox Church, His Eminence Archbishop Paul of Karelia and All Finland, that a monk of the Russian Orthodox Church, be placed under obedience at the New Valaam Monastery.

RESOLVED: that Hieromonk Aleksey Makrinov, a teacher at the Leningrad Theological Academy, be placed under monastic obedience at the New Valaam Monastery.

At its session on December 26, 1984, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the report by His Holiness Patriarch Pimen of Moscow and All Russia on the forthcoming nation-wide celebration of the 40th anniversary of the Victory of the Soviet people in the 1941-1945 Great Patriotic War, and on the Russian Orthodox Church's participation in it.

RESOLVED: (1) that the ecclesiastical propositions for the anniversary be approved;

(2) that a message from His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod be addressed to the hierarchs, clergymen, monks, nuns and all the faithful children of the Russian Orthodox Church in connection with the celebrations.

HEARD: the report by His Holiness Patriarch Pimen of Moscow and All Russia on his visit to the Serbian Orthodox Church from September 29 to October 6, 1984.

RESOLVED: (1) that deep satisfaction be expressed with the visit paid by His Holiness Patriarch Pimen and representatives of the Russian Orthodox Church accompanying him to the Serbian Orthodox Church; the visit passed in an atmosphere of cordiality and brotherly love;

(2) that heartfelt gratitude be expressed to His Holiness Patriarch German of Serbia for the invitation and for the brotherly welcome and gracious hospitality extended to His Holiness

ness Patriarch Pimen and members of his suite;

(3) that the spiritual significance of joint prayers by the Primates and representatives of the two Sister Churches and the homage paid at the great Serbian shrines, be noted with gratitude to God;

(4) that the meetings and talks which took place between the Primates and representatives of the two Churches in a spirit of brotherly love and mutual understanding be considered important and useful because they will serve to strengthen further friendly relations between the Russian and Serbian Orthodox Churches;

(5) that the attention shown to His Holiness Patriarch Pimen by Lazar Mojsov, member of the Presidium of the Socialist Federal Republic of Yugoslavia, and by Dušan Ckrebic, Chairman of the Presidium of the Socialist Republic of Serbia, be noted with satisfaction as a fresh testimony of the traditionally friendly relations existing between the peoples of Yugoslavia and the Soviet Union;

(6) that confidence be expressed that the visit paid by His Holiness Patriarch Pimen to His Holiness Patriarch German will serve to deepen fraternity and love between the Russian and Serbian Orthodox Churches, as well as to develop and strengthen friendship and cooperation between the peoples of the Soviet Union and Yugoslavia.

HEARD: the report by His Holiness Patriarch Pimen of Moscow and All Russia on his visit to Bulgaria in connection with the 70th birthday of His Holiness Patriarch Maksim, Primate of the Bulgarian Orthodox Church, from October 27 to November 1, 1984.

RESOLVED: (1) that satisfaction be expressed with the visit paid by His Holiness Patriarch Pimen to Bulgaria to attend the celebrations in connection with the 70th birthday of His Holiness Patriarch Maksim;

(2) that His Holiness Patriarch Maksim cordially thanked for his invitation, brotherly welcome and hospitality extended to His Holiness Patriarch Pimen and members of his suite;

(3) that confidence be expressed that the visit paid by His Holiness Patriarch Pimen to Bulgaria will serve to strengthen further friendly relations between the Bulgarian and the Russian Orthodox Churches, and help develop and consolidate fraternity and cooperation between our peoples;

(4) that the attention shown to His Holiness Patriarch Pimen and to members of his suite and public figures of Bulgaria be noted

with deep satisfaction as a testimony of the fraternal and friendly relations existing between Bulgaria and the Soviet Union.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee, on the Regular Session of the CPC Working Committee held in Herrnhut (GDR), from April 9 to 13, 1984.

RESOLVED: (1) that the success of the regular session of the CPC Working Committee on the theme "The Aggravated Threat of War — Increased Work for Peace" which took place in Herrnhut (GDR) be noted with satisfaction; (2) that the final documents of the CPC Working Committee, above all "The Aggravated Threat of War — Increased Work for Peace", "Outer Space — Not a Battlefield, but a Sphere of International Cooperation", "Statement on Southern Africa", be approved;

(3) that the importance be noted of the resolution adopted by the CPC Working Committee to convene in Prague on July 2-9, 1985, the VI All-Christian Peace Assembly on the theme: "God Calls: Choose Life — The Hour is Late! Christians in Resistance to the Powers of Death — on the Path to Peace and Justice for All";

(4) that the appeal of the CPC Working Committee to all Christians and Churches to unite their efforts in preparation for the VI All-Christian Peace Assembly be accepted with satisfaction and supported;

(5) that gratitude be expressed to the CPC Regional Committee in the German Democratic Republic for the hospitality accorded His Eminence Metropolitan Filaret of Kiev and Galich.

HEARD: the report by His Eminence Metropolitan Antony of Leningrad and Novgorod on his participation, as a member of the Christian Peace Conference delegation, in the UN Regional Conference which was held in Leningrad on June 11-16, 1984, within the framework of the World Campaign for Disarmament.

RESOLVED: that satisfaction be expressed with the participation of a representative of the Russian Orthodox Church in the peace meeting in Leningrad, which considered topical issues — the prevention of nuclear war and the curbing of the arms race.

HEARD: the report by His Eminence Metropolitan Aleksey of Tallinn and Estonia, President of the Conference of European Churches, on the seminar which took place at the invitation of the Russian Orthodox Church in Moscow from June 24 to 29, 1984, in line with the Churches' Programme on Human Rights for the Implementation of the Helsinki Final Act on the theme "Peace and Human Rights: Theological

Roots and Political Consequences of Confidence-Building Measures", and on the participation in it of representatives of the Russian Orthodox Church.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed that the said seminar was held within the bounds of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, on the sojourn in the United States from July 12 to 26, 1984, of a Moscow Patriarchate delegation headed by him and on their participation in the consecration of a new church to the Three Holy Hierarchs in Garfield, New Jersey.

RESOLVED: (1) that satisfaction be expressed with the participation of the Moscow Patriarchate delegation in the consecration of the Three Holy Hierarchs Church in Garfield;

(2) that gratitude be expressed to His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada, for the attention accorded the delegation of the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the VII Assembly of the Lutheran World Federation, which took place in Budapest, Hungary, from July 22 to August 5, 1984, and on the presence there as guests of representatives of the Russian Orthodox Church — Archbishop Mikhail of Vologda and Veliki Ustyug and Prof. A. I. Osipov of the Moscow Theological Academy.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the election of Bishop Dr. Zoltán Káldy of the Evangelical Lutheran Church in Hungary as president of the Lutheran World Federation;

(3) that gratitude be expressed to the Evangelical Lutheran Church in Hungary for the hospitality and attention accorded to the representatives of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Aleksey of Tallinn and Estonia, Chairman of the Education Committee, on the opening of the academic year at the theological schools of the Moscow Patriarchate, on the results of the entrance examinations, and on the number of students enrolled in the Moscow Theological Academy and Seminary, the Leningrad Theological Academy and Seminary, and the Odessa Theological Seminary, and in the LTA Precentorial Courses.

RESOLVED: (1) that satisfaction be expressed with the results of the entrance examinations and with the number of students enrolled in the theological schools and the Precentorial Courses;

(2) that the positive fact be noted that the newly-enrolled students in the theological seminaries represent a greater number of dioceses which means that in the future a greater number of dioceses will be provided with candidates for the priesthood.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the sojourn of His Grace Bishop Antony of Stavropol and Baku in Japan from July 30 to August 10, 1984, to attend the conference against the A and H bombs.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the participation of His Grace Bishop Antony in the peace conference in Japan;

(3) that His Eminence Theodosius, Archbishop of Tokyo and Metropolitan of All Japan, be thanked for the attention accorded the representative of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on his participation in the theological symposium, sponsored by the College of Doctors of the Reformed Church in Hungary, held in Debrecen, Hungary, from August 18 to 24, 1984.

RESOLVED: (1) that satisfaction be expressed with the participation of His Eminence Metropolitan Filaret in the said theological symposium;

(2) that the President of the General Synod and Chairman of the College of Doctors of the Reformed Church in Hungary, Bishop Dr. Tibor Bartha, be thanked for the invitation to attend the symposium, and for the warm hospitality and welcome extended to the representative of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of His Grace Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, in the 24th Kirchentag of the Church of Sweden, which took place in Uppsala, Sweden, from August 21 to 26, 1984.

RESOLVED: (1) that satisfaction be expressed with the participation of a representative of the Russian Orthodox Church in the 24th Kirchentag of the Church of Sweden;

(2) that gratitude be expressed to the Department of External Church Relations of the Church

of Sweden for the hospitality and welcome extended to His Grace Archbishop Pitirim.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the sojourn of the well-known American preacher and public figure, Dr. Billy Graham, and his party in the Soviet Union from September 9 to 21, at the invitation of the Russian Orthodox Church and the All-Union Council of the Evangelical Christians-Baptists.

RESOLVED: (1) that the report be acknowledged;

(2) that deep satisfaction be expressed with the visit paid to the Russian Orthodox Church by Dr. Billy Graham and his party, which passed in a spirit of Christian love;

(3) that the exchange of opinions on problems of great importance to the ecumenical service and peacemaking of Christians of our two countries that took place during the visit be considered very useful;

(4) that hope be expressed that the visit will serve both to strengthen good relations between Christians and to bring about trust and better understanding between the peoples of the USSR and USA.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the International Seminar "Towards a Theology of Peace" held in Budapest, Hungary, on September 17-22, 1984, and on the participation in it of the Russian Orthodox Church delegation, which included Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate; Protopresbyter Prof. Vitaliy Borovoi, Archpriest Prof. Nikolai Gundyaev and Prof. A. I. Osipov.

RESOLVED: (1) that the report be acknowledged;

(2) that the stand taken by the delegation of the Russian Orthodox Church at the International Theological Seminar be approved.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the participation of the Russian Orthodox Church delegation headed by him in the Tenth Theological Conversation with representatives of the Evangelical Church in Germany, FRG "Arnoldshain-X", which took place in Kiev from September 25 to 29, 1984, with the main theme: "Episcopal Ministry of the Church".

RESOLVED: (1) that deep satisfaction be expressed with the fact that the Tenth Theological Conversations with representatives of the Eva

gelical Church in Germany (FRG), was held within the bounds of the Russian Orthodox Church;

(2) that the results of the said conversations, which passed in a spirit of brotherly love and mutual understanding, be approved;

(3) that, with gratitude to God, noting that the current year marked the 25th anniversary of the "Arnoldshain" theological dialogue, held by the Russian Orthodox Church and the Evangelical Church in Germany (FRG), confidence be expressed that it will serve to extend further cooperation and mutual understanding between the two Churches, and prove to be a useful contribution to the pan-Orthodox-Lutheran dialogue;

(4) that hope be expressed that fraternal cooperation between the Russian Orthodox Church and the Evangelical Church in Germany will facilitate friendship and mutual understanding between the peoples of the USSR and the FRG.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on his participation in the Fifth Soviet Conference of Solidarity with the Peoples of Africa and Asia held in Tbilisi from September 27 to 29, 1984.

RESOLVED: (1) that the participation of His Eminence Metropolitan Yuvenaliy in the Fifth Soviet Conference of Solidarity with the Peoples of Africa and Asia be considered important and very useful;

(2) that the election of His Eminence Metropolitan Yuvenaliy to the membership of the Soviet Afro-Asian Solidarity Committee, as well as to its presidium be welcomed and appreciated;

(3) that His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia be cordially thanked for the hospitality and welcome extended to His Eminence Metropolitan Yuvenaliy during his stay in Georgia.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the sojourn in the USA from September 27 to October 11, 1984, at the invitation of the "USA-USSR: Bridges for Peace", of a delegation of members of Churches in the USSR headed by His Grace Archbishop Irinei of Kharkov and Bogodukhov.

RESOLVED: (1) that the participation of members of the Russian Orthodox Church in the Delegation from Churches in the Soviet Union to the United States be approved;

(2) that the peace contacts which took place between the Russian Orthodox Church and the American organization "USA-USSR: Bridges for Peace in the World", as well as cooperation to promote good relations between Christians

and peoples of the USSR and the USA, be acknowledged useful;

(3) that gratitude be expressed to the Executive Director of the "USA-USSR: Bridges for Peace", Clinton Gardner, for the hospitality extended to the delegation.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the sojourn in the Soviet Union of a delegation of women, members of Churches in Latin American and Caribbean countries, at the invitation of the Russian Orthodox Church in September-October 1984.

RESOLVED: that satisfaction be expressed with the visit to the Soviet Union by women representing Churches in Latin American and Caribbean countries, and that hope be expressed that the visit will help to develop friendly cooperation between the Christians in the USSR and in the countries of Central and South America.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the Soviet-Indian meeting of religious workers held in Moscow on October 1-2, 1984, on the initiative of the public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace, and on the participation in the meeting of representatives of the Russian Orthodox Church.

RESOLVED: (1) that satisfaction be expressed with the participation of His Eminence Metropolitan Aleksiy and other representatives of the Russian Orthodox Church in the Soviet-Indian meeting of religious workers;

(2) that the positive significance be noted of the said meeting, which testifies to the active involvement of religious workers of the USSR and India in the joint efforts to avert nuclear catastrophe and consolidate peace on Earth.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the Third European Ecumenical Encounter of CEC/CCEE held in Riva del Garda, Northern Italy, on October 3-8, 1984, under the motto: "Common Confession of Faith — the Source of Hope".

RESOLVED: (1) that the stand taken by the Russian Orthodox Church delegation, headed by His Eminence Metropolitan Aleksiy of Tallinn and Estonia at the meeting in Riva del Garda, be approved;

(2) that deep satisfaction be expressed with the fact that participants in the Riva del Garda meeting unanimously professed at an ecumenical service the Niceno-Constantinopolitan

Creed to be the expression of faith of Churches in Europe;

(3) that the results of the Third CEC/CCEE European Ecumenical Encounter be acknowledged useful for furthering cooperation between CEC and CCEE and their joint service to the cause of peace;

(4) that the urgency be stressed of the appeal to Christians of Europe, and, through them, to the European public at large, as expounded in the message adopted, to struggle for lasting peace, disarmament, confidence and security, and to do everything possible in common to save mankind from the danger of a nuclear war;

(5) that the Message to Christians of Europe, adopted at the Riva del Garda encounter, be published in *The Journal of the Moscow Patriarchate*;

(6) that it be noted with satisfaction that the ecumenical meeting in Riva del Garda was accompanied by daily prayers, Bible studies and Eucharistic services celebrated by the Orthodox, Roman Catholic and Protestant participants according to the rite of their respective Churches;

(7) that hope be expressed that the fruitful cooperation between the CEC and CCEE will continue to develop successfully in accordance with the proposals adopted at the said encounter;

(8) that gratitude be expressed to the chairmen of the encounter Cardinal Basil Hume, Archbishop of Westminster and Chairman of the CCEE; to the Rev. Dr. André Appel, Chairman of the Presidium and Advisory Committee of the CEC; Dr. Glen Garfield Williams, CEC General Secretary; Mgr. Ivo Furer, General Secretary of the CCEE, and the Organizing Committee of the hostess Church for their efforts in preparing and carrying out this important ecumenical meeting of representatives of European Churches.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on his participation, as a member of the Soviet Peace Committee delegation, in the conference of representatives of anti-war movements of Europe and North America for peace, disarmament and against war held in Helsinki, Finland, on October 5-7, 1984.

RESOLVED: that the participation of His Eminence Metropolitan Yuvenaliy in the said conference be approved as a contribution of the Church to the cause of peace and the protection of the sacred gift of life from nuclear threat.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the official visit paid to the Russian Orthodox

Church on October 6-12, 1984, by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia who was accompanied by members and general secretary of the Holy Synod of the Czechoslovak Orthodox Church.

RESOLVED: (1) that profound satisfaction be expressed with the visit paid by His Beatitude Metropolitan Dorotej and the officials accompanying him to the Russian Orthodox Church;

(2) that confidence be expressed that the visit will develop and deepen further the fraternal relations between the Russian and Czechoslovak Orthodox Churches and consolidate pan-Orthodox unity and friendly relations between the peoples of Czechoslovakia and the Soviet Union.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the fourth exchange visit to the Soviet Union on October 13-24, 1984, at the invitation of the Russian Orthodox Church of a delegation of board members of the National Council of the Churches of Christ in the USA led by its president, Bishop Philip R. Cousin, and general secretary, Dr. Claire Randall, and on the conversations that took place during the said visit between the American guests and representatives of Christian Churches in the USSR.

RESOLVED: (1) that the great importance of the said visit be noted with satisfaction for the continuation and development of fraternal relations between the member-Churches of the NCCC/USA, the National Council as a whole and the Churches in the Soviet Union;

(2) that the conversations held in Moscow to deepen cooperation in the ecumenical and peace-making spheres of Christian witness and service be considered successful;

(3) that hope be expressed that the said visit will promote mutual understanding and trust between the peoples of the USSR and the USA.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the XVI General Assembly of the Ecumenical Youth Council in Europe (EYCE) held in Wuppertal (FRG) from October 14 to 20, 1984, and on the participation in it of a Russian Orthodox Church youth delegation.

RESOLVED: (1) that satisfaction be expressed with the participation of the Russian Orthodox Church youth delegation in the XVI General Assembly of the Ecumenical Youth Council in Europe;

(2) that results of this youth forum be acknowledged positive as they testify to the active

involvement of young Christians in the ecumenical service and peacemaking;

(3) that the resolution condemning apartheid in South Africa, Namibia and other regions of the world, adopted by the General Assembly of the EYCE, be welcomed.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee, on his participation in the II Assembly of the Asian Christian Peace Conference (ACPC) held in Amagi Sanso, near Tokyo, Japan, on October 15-19, 1984, under the motto; "Set Asia Free for Peace with Justice and Dignity for All".

RESOLVED: (1) that the participation of His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, in the I Assembly of the Asian Peace Conference be approved;

(2) that satisfaction be expressed with the CPC Assembly's deep concern for the consolidation of just peace and the achievement of détente in Asia and in the whole world.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the sojourn in Moscow (October 17-21, 1984), on the invitation of the Department of External Church Relations of the Moscow Patriarchate, of a delegation of the Christian Social Association of Poland headed by its President Kazimierz Morawski, member of the Sejm and of the State Council of the Polish People's Republic and Vice-Chairman of the Presidium of the Council of the "Poland-USSR" Friendship Society, and on the presentation to His Holiness Patriarch Pimen of Moscow and All Russia of the association's new Medal "Blessed Are the Peacemakers" (Mt. 5. 9).

RESOLVED: (1) that satisfaction be expressed with the current visit to our country by a delegation of the Christian Social Association of Poland;

(2) that the cooperation between the Russian Orthodox Church and the Christian Social Association in Poland be approved as it promotes brotherly contacts between Christians of the two countries, their cooperation in peacemaking and strengthens friendship between the peoples of Poland and the Soviet Union.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee, on his participation in the enlarged CPC Presidential Board meeting held in Velletri, near Rome, Italy, from November 12 to 16, 1984, together with His Grace

Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations and CPC Deputy General Secretary.

RESOLVED: (1) that the successful enlarged meeting of the CPC Presidential Board in Rome and the participation in it of representatives of the Russian Orthodox Church be noted with satisfaction;

(2) that the final documents of the meeting, above all the Appeal for Disarmament and Resolution on Nicaragua, be approved;

(3) that satisfaction be expressed with the encounter of the Russian Orthodox Church delegates with the Chairman of the Secretariat for Promoting Christian Unity, His Eminence Johannes Cardinal Willebrands, and its secretary, Hieromonk Pierre Duprey.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the participation of a Russian Orthodox Church delegation headed by him in the Fifth Theological Conversations with representatives of the Federation of the Evangelical Churches in the German Democratic Republic ("Zagorsk-V") at the Trinity-St. Sergiy Lavra in Zagorsk, on November 13-16, 1984, on the following themes:

(a) Evaluation of the Lima Document on "Baptism, Eucharist and Ministry" (especially the text on Ministry) in the Russian Orthodox Church and in the Evangelical Churches;

(b) Contemporary Peace Tasks of the Churches;

(c) Millennium of the Baptism of Russ.

RESOLVED: (1) that deep satisfaction be expressed at the holding of the regular Fifth Theological Conversations with representatives of the Federation of the Evangelical Churches in the GDR, within the bounds of the Russian Orthodox Church and that it passed in a spirit of brotherly love and unanimity;

(2) that the results of the Fifth Theological Conversations held at the Trinity-St. Sergiy Lavra in Zagorsk, where the first "Zagorsk" dialogue had taken place, be approved;

(3) that with gratitude to God, noting the 10th anniversary of the "Zagorsk" theological dialogue between the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR, confidence be expressed that the fifth conversations will help to deepen bilateral cooperation between our Churches, and develop successfully the Orthodox-Lutheran dialogue generally;

(4) that hope be expressed that fraternal cooperation between the Russian Orthodox Church and the Churches of the Federation of the Evangelical Churches in the GDR (one form

of which is the "Zagorsk" theological dialogue) will help to strengthen further friendship and close cooperation between the peoples of the Soviet Union and the German Democratic Republic;

(5) that the proposal of the Federation of the Evangelical Churches to hold the Sixth Theological Conversations in the German Democratic Republic be accepted with gratitude.

HEARD: the report by His Grace Archbishop Gedeon of Novosibirsk and Barnaul on the pilgrimage made by members of the Russian Orthodox Church led by him to Mount Athos, Greece, from November 16 to December 3, 1984.

RESOLVED: (1) that satisfaction be expressed with the pilgrimage made by members of the Russian Orthodox Church to Mount Athos, and their visits to the Russian St. Panteleimon Monastery and other monasteries on the Holy Mountain, and homage paid at the shrines of the Orthodox Church of Greece;

(2) that the hospitality and welcome shown the pilgrims of the Russian Orthodox Church by the Holy Koinotes of Mount Athos, the Hegumen of St. Panteleimon Monastery, Archimandrite Ieremia, and the brethren, and other Athonite monasteries, be acknowledged with gratitude;

(3) that His Grace Bishop Chrysostomos of Dodonis be thanked warmly for his hospitality to the pilgrims during their stay in Greece.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of His Grace Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, as a member of the Soviet delegation, in the international conference of scientists and religious leaders which took place in Bellagio, Italy, from November 19 to 23, 1984, on the theme: "Nuclear War: Its Consequences and Prevention".

RESOLVED: (1) that satisfaction be expressed with the participation of the representative of the Russian Orthodox Church in the international conference of scientists and religious leaders;

(2) that the importance and usefulness be noted of the conference whose purpose was to give scientists and religious leaders a chance to exchange views on the said theme, as well as to help them in their search for ways to lessen international tension.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of a Russian Ortho-

dox Church delegation, headed by His Grace Archbishop Nikodim of Lvov and Ternopol, in the inauguration of the Delhi Church Centre of the Malankara Orthodox Syrian Church in India, which took place from November 23 to 29, 1984.

RESOLVED: (1) that satisfaction be expressed with the participation of the Russian Orthodox Church delegation in the inauguration of the Delhi Church Centre of the Malankara Orthodox Syrian Church;

(2) that hope be expressed that the visit to India of the Russian Orthodox Church delegation at the invitation of the Malankara Church will further fraternal relations between the two Churches, and promote friendship and good neighbourly cooperation between the peoples of the Soviet Union and India;

(3) that His Holiness Catholicos Basilios Mar Thoma Mathews I and His Eminence Metropolitan Paulos Mar Gregorios of Delhi be thanked for the cordial hospitality extended to the representatives of the Russian Orthodox Church during their stay in India.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee, on his visit (November 25-29, 1984) to Sweden, FRG and Finland as a member of the CPC delegation, and of his meetings with ecclesiastical leaders of these countries in connection with the preparation for the VI All-Christian Peace Assembly.

RESOLVED: (1) that the participation of the Patriarchal Exarch to the Ukraine, Metropolitan Filaret of Kiev and Galich, in the CPC delegation which visited Sweden, FRG and Finland be approved;

(2) that satisfaction be expressed with the results of the meetings of the CPC delegation with representatives of the Churches in Sweden, FRG and Finland.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee, on his participation in the CPC Symposium on the theme: "Global Threat to Humanity—Global Peace Strategy" which took place in Prague, CSSR, on December 3-7, 1984.

RESOLVED: (1) that the report be acknowledged;

(2) that the participation of His Eminence Metropolitan Filaret of Kiev and Galich in the CPC Symposium on "Global Threat to Humanity—Global Peace Strategy", be approved;

(3) that hope be expressed that the material of the Prague Symposium of the CPC v

prove useful for the convocation of the VI All-Christian Peace Assembly.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on his participation, as member of a Soviet Peace Committee delegation, in the international conference of national anti-war movements "For Nuclear-Free Europe" which took place in Athens, Greece, on December 10-12, 1984.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the participation of His Eminence Metropolitan Yuvenaliy in the said conference;

(3) that the usefulness be noted of the meetings His Eminence Metropolitan Yuvenaliy had had with His Beatitude Archbishop Seraphim of Athens and All Hellas and with the hierarchs and representatives of the Jerusalem and Greek Orthodox Churches, witnessing to the sisterly relations of the Holy Local Orthodox Churches.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of a Russian Orthodox Church delegation headed by him in the regular consultation of representatives of Churches in East European socialist countries and in the United States—"Karlov Vary VI", which took place in Karlov Vary, Czechoslovakia, on December 10-13, 1984, on the theme: "Commitment of Churches to Peace and Justice in East and West".

RESOLVED: (1) that satisfaction be expressed with the results of the consultation of representatives of Churches in East European socialist countries and in the United States;

(2) that the statement of the participants at the meeting saying that the Churches, as bearers of the Gospel teaching about peace on earth proclaimed by our Lord Jesus Christ, should make every effort to prevent the implementation of the anti-human plans to militarize outer space, as well as their appeal for a nuclear arms freeze as a first step towards general disarmament, be acknowledged important;

(3) that we join the participants in the Karlov Vary meeting in welcoming the decision to open negotiations between the Soviet Union and the United States on nuclear and peace weapons issues and in supporting the meeting of the USSR Foreign Minister Andrei Andreychikov Gromyko and US Secretary of State George Shultz planned for January 1985 in Geneva;

(4) that we join the participants in the meeting in their support of the Stockholm Con-

ference and in their hope that its work on confidence and security building measures be acknowledged as soon as possible, and that disarmament measures in Europe be considered immediately;

(5) that the decision of the participants in the "Karlov Vary VI" meeting to continue the consultations be approved;

(6) that gratitude be expressed to the Ecumenical Council of Churches in Czechoslovakia, which had sponsored the meeting, for the cordiality and fraternal hospitality accorded the members of the Russian Orthodox Church delegation during their stay in the CSSR.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the CEC Study Consultation on the theme: "The influence of confessional and ecclesiastical self-awareness in the acceptance of the Lima Document (Baptism, Eucharist and Ministry)," held at the Evangelical Lutheran Academy in Iserlohn, North Rhine-Westphalia, FRG, from December 10 to 15, 1984, and on the participation in it by representatives of the Russian Orthodox Church—Archpriest Prof. Vladimir Sorokin and Prof. M. S. Ivanov.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the conclusion reached by the consultation to study the Lima Document (Baptism, Eucharist and Ministry) in the light of the Apostolic Tradition and the Niceno-Constantinopolitan Creed.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the new academic year of the Postgraduate Studies at the Moscow Theological Academy.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret to Minsk and Byelorussia, Head of the Department of External Church Relations, on the external activities of the Russian Orthodox Church in 1984.

RESOLVED: (1) that satisfaction be expressed with the fruitful results of the external activities of the Russian Orthodox Church in the sphere of inter-Orthodox and ecumenical service and peacemaking, successfully implemented through the Department of External Church Relations in 1984;

(2) that in approving the very useful work of the Department of External Church Relations for 1984 gratitude be expressed to His Eminence Metropolitan Filaret of Minsk

and Byelorussia and to the staff of the DECR headed by him, as well as to all the hierarchs, clergymen, monks, nuns and laymen of the Russian Orthodox Church who have contributed to the external Church activities, and that God's blessing be invoked that their work in this responsible field may continue successfully.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the plan for the external activities of the Russian Orthodox Church for 1985.

RESOLVED: that the plan for the external Church activities in 1985 be approved.

CONSIDERED: translations to episcopal sees.

RESOLVED: (1) that His Grace Archbishop Melkisedek be released from the post of Archbishop of Berlin and Central Europe, Patriarchal Exarch to Central Europe, in connection with the expiration of his tenure of office abroad;

(2) that His Grace Archbishop Feodosiy of Smolensk and Vyazma be appointed Archbishop of Berlin and Central Europe, Patriarchal Exarch to Central Europe;

(3) that His Grace Archbishop Kirill of Vyborg, Vicar of the Leningrad Diocese, be appointed Archbishop of Smolensk and Vyazma and be relieved of his duties as Rector of the Leningrad theological schools and Administrator of the Patriarchal Parishes in Finland;

that Archbishop Kirill be thanked for his ten years' service as Rector of the LTA and LTS;

(4) that His Eminence Metropolitan Ioann of Rostov and Yaroslavl be relieved of his diocesan duties and superannuated on hierarchal pension because of ill health;

that His Eminence Metropolitan Ioann be awarded the Order of St. Sergiy of Radonezh, 1st Class, for his diligent hierarchal labour;

(5) that His Grace Archbishop Platon of Sverdlovsk and Kurgan, Administrator a. i. of the Chelyabinsk Diocese, be appointed Archbishop of Rostov and Yaroslavl while remaining Deputy Head of the Department of External Church Relations;

(6) that His Grace Archbishop Melkisedek be appointed Archbishop of Sverdlovsk and Kurgan, Administrator a. i. of the Chelyabinsk Diocese;

(7) that His Grace Archbishop Yuvenaliy of Irkutsk and Chita, Administrator a. i. of the Khabarovsk Diocese, be appointed Archbishop of Kursk and Belgorod;

(8) that His Grace Archbishop Khrizostom of Kursk and Belgorod be appointed Archbishop of Irkutsk and Chita, Administrator a. i. of the Khabarovsk Diocese.

The appertaining ukases to be issued.

HEARD: the report by His Eminence Met-

ropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Representation of the Russian Orthodox Church at the World Council of Churches in Geneva.

RESOLVED: (1) that Protopresbyter Prof. Vitaliy Borovoi be released from the post of representative of the Russian Orthodox Church to the World Council of Churches in Geneva and be appointed Deputy Head of the Department of External Church Relations;

(2) that His Grace Bishop Sergiy of Solnechnogorsk, Vicar of Moscow Diocese, be appointed representative of the Russian Orthodox Church to the World Council of Churches in Geneva and be released from the post of Deputy Head of the Department of External Church Relations.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Church Podvorye of the Moscow Patriarchate in Sofia, Bulgaria.

RESOLVED: (1) that Archimandrite Nikita Yakerovich be released from the post of Dean of the Church Podvorye of the Moscow Patriarchate in Sofia due to the expiration of his tenure of office and be placed at the disposal of His Grace Archbishop Viktorin of Vilnius and Lithuania;

(2) that Archpriest Nikolai Dzichkovsky, of the Simferopol Diocese, be appointed Dean of the Church Podvorye of the Moscow Patriarchate in Sofia.

CONSIDERED: the summoning of hierarchs to the 1985 winter session of the Holy Synod.

RESOLVED: that the following hierarchs be summoned to the winter session of the Holy Synod: Archbishop Mikhail of Vologda and Veliki Ustyug; Archbishop Maksim of Omsk and Tyumen; Bishop Varlaam of Chernovtsy and Bukovina.

+ PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+ FILARET, Metropolitan of Kiev and Galicia, Patriarchal Exarch to the Ukraine

+ ANTONIY, Metropolitan of Leningrad and Novgorod

+ FILARET, Metropolitan of Minsk and Byelorussia

+ YUVENALIY, Metropolitan of Krutitsy and Kolomna

+ VLADIMIR, Metropolitan of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe

+ GEDEON, Archbishop of Novosibirsk and Barnaul

+ IOANN, Bishop of Zhitomir and Ovruch

+ ALEKSIY, Metropolitan of Tallinn and Estonian Chancellor of the Moscow Patriarchate

Meetings of the Commission of the Holy Synod on Christian Unity

Regular meetings of the Holy Synod Commission on Christian Unity were held on November 1-2 and December 24, 1984, at the residence of the Head of the Department of Exter-

nal Church Relations in Serebryany Bor, Moscow, under the chairmanship of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, chairman of the commission.

TELEGRAM TO BISHOP DESMOND TUTU, WINNER OF THE NOBEL PEACE PRIZE

To His Grace Bishop Desmond TUTU,
General Secretary of the South African Council of Churches

Braamfontein, South Africa

Dear brother in Christ,

The information we received that you had won the Nobel Peace Prize filled us with great satisfaction and joy. We assess highly your indefatigable and selfless activity to the cause of achieving equal rights and a worthy life for all your people, and of overcoming the policy of apartheid which is alien to Christianity. Your efforts personify the realization of our faith in the unity of creation, in the fact that each man is the likeness and image of God. Your outstanding work deserves the support of all Christians and of all men of good will. We are confident that thanks to your and your brothers' and sisters' efforts, the time will come when your people will live in their own country in conditions of peace and justice, in joy and prosperity. With all my heart I wish you good health and further blessed success in your labour to the glory of God and the good of your people. May the grace and peace of God, our Father, and our Lord Jesus Christ be with you.

With brotherly love in Christ,

+ PIMEN, Patriarch of Moscow and All Russia

November 6, 1984

Greetings to Pro Oriente on Its 20th Anniversary

To His Eminence Franz Cardinal KÖNIG, Archbishop of Vienna

Vienna, Austria

On the 20th anniversary of Pro Oriente I cordially congratulate Your Eminence and in your person everybody involved in the activities of this organization. We appreciate very much your efforts to consolidate fraternity and mutual understanding between our Churches. May your further efforts be blessed to develop cooperation between the Roman Catholic Church and Local Orthodox Churches in solving ecumenical questions, in the sacred cause of peace, and in helping to create a worthy life for all men.

With brotherly love in Christ,

+ PIMEN, Patriarch of Moscow and All Russia

November 5, 1984

To His Eminence Franz Cardinal KÖNIG, Archbishop of Vienna

Vienna, Austria

Allow me to thank Your Eminence for making me an honorary member of Pro Oriente. To my deep regret my duties prevent me from taking part in the celebrations personally. Our Church will be represented by Archbishop Irinei. May the Lord help you in your work to strengthen good relations between our Churches.

With invariable brotherly love in our Lord,

+ FILARET, Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church Relations

November 5, 1984

To Dr. Theodore PIFFL-PERCEVIC, President of Pro Oriente
To Mr. Alfred SCHTIRNEMANN, General Secretary of Pro Oriente

Vienna, Austria

My cordial greetings to you, dear brothers, and all those involved in the activities of Pro Oriente on the 20th anniversary of your organization. I thank you with all my heart for your gracious invitation to take part in your celebrations. To my deep regret my duties prevent me from attending. His Grace Archbishop Irinei will represent our Church at your jubilee festivities. May the Lord help you in your efforts to consolidate friendship and cooperation between the Roman Catholic and Orthodox Churches to the glory of God and to strengthen peace and justice in relations among all nations.

With love in Christ,

+ FILARET, Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church Relations

November 5, 1984

CHRONICLE

A reception in the Embassy of Austria was given on October 26, 1984, by the Ambassador of Austria to the USSR, H. E. Helmut Lidermann, in honour of the National Holiday, which was attended, among others, by Archbishop Iov of Zarsk, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, and Deacon Georgiy Fomin, Chancellor of the DECR.

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The party dedicated to a Greek national holiday (Ohi Day) and arranged by the Union of the Soviet Societies for Friendship and Cultural Relations with Foreign Countries, the Board of the USSR-Greece Friendship Society and the House of Friendship with the Peoples of Foreign Countries, on October 26, 1984, was attended by G. N. Skobei, senior staff member of the Department of External Church Relations.

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William P. Shaw, President of the Cross-Currents International Institute (Dayton, USA), and the Rev. Dr. John Johannaber, chaplain of the American Embassy in Moscow, were received on November 22, 1984, by Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the

Department of External Church Relations. During the talk William P. Shaw underlined the urgent need of extending contacts between the believers of the USA and the USSR.

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A group of Christians from the USA—representatives of the World Federalist Association—headed by Prof. Dr. Charles Price were received on November 22, 1984, by Bishop Sergiy Solnechnogorsk, Deputy Head of the Department of External Church Relations. During the talk Bishop Sergiy told the guests about the religious organizations in the Soviet Union, about the ecumenical and peacemaking activities of the Russian Orthodox Church. The guests from the USA spoke about the main tasks of the organization in the sphere of peacemaking. Participating in the talk was V. A. Chukalov, senior staff member of the DECR.

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The Rev. Richard Andriamanjato, Vice-President of the Christian Peace Conference, was received, on his own request, on November 22, 1984, by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.



Services Conducted by His Holiness Patriarch PIMEN

NOVEMBER

On November 17 (4), the Feast of St. Ioannicius the Great, His Holiness Patriarch Pimen marked the 27th anniversary of his episcopal consecration by celebrating Divine Liturgy and, on the eve, by officiating at All-Night Vigil in the Patriarchal Cathedral of the Epiphany. His concelebrants at Divine Liturgy were Metropolitan Yuvenaliy of Krutitsy and Kolomna; Archbishop Pitirim of Volokolamsk; Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Archbishop Iov of Zaisk and Bishop Mefodiy of Voronezh and Leningrad, who were assisted by Protopresbyter Matfei Stadnyuk, dean of the cathedral; Archimandrite Trifon; Archimandrite Evlogiy, Father Superior of the St. Daniel Monastery in Moscow, and other clerics.

The cathedral was crowded with worshippers who had come to honour the Patriarch on this auspicious day in his life. The service was enhanced with the singing of the patriarchal choir under G. N. Kharitonov.

During the Divine Liturgy an ektenia for the dead was said for His Holiness Patriarch Aleksey (†1970), Archbishop Boris of Odessa and Kherson (†1965), Archbishop Nektariy of Kishinev and Moldavia (†1969), Bishop Innokentiy of Kirovograd and Nikolaev (†1971) and Bishop Nestor of Pereyaslav-Khmelnytsky (†1969), all these hierarchs had solemnized His Holiness's consecration.

With His Holiness's blessing the procession before the icon of St. Ioannicius the Great was led by Metropolitan Yuvenaliy.

Metropolitan Yuvenaliy greeted His Holiness with an address.

"Your Holiness," he said, "how quickly the time has flown into the past! Today we are already marking the 27th anniversary of your episcopacy, of the day you received the particular grace of God. You have given us today a wonderful lesson in piety—marking in prayer important events in a person's life. And involuntarily one wants, in this connection, to reflect on the ministry which the Lord entrusted and gave to men and to which He summoned them—episcopacy.

"That great teacher of the Church, St. John Chrysostom, reflecting on the image of a bishop, says: 'He should be important but not proud, strict but gracious, authoritative but sociable, impartial but obliging, humble but not unctuous, severe but meek, able however to concede advantageously if the state of affairs demands it.... Subordinates should not be treated alike, just as a physician should not treat all the patients in the same way, or a helmsman know only one way of combating the winds. The ship of the Church is beset by constant storms too. These storms hit the ship not only from outside, they often arise within and demand from the bishop keen attention and thoroughness. All his efforts are aimed at one goal—the glory of God and the establishment of the Church.'

"These and similar thoughts of the saints stir and confuse the soul—we know the greatness of the gift bestowed upon a man in this Sacrament, in episcopacy, and involuntarily the thought arises: how can an ordinary man take upon himself and bear this great ministry? The answer to this involuntary question is given in the Gospel. Let us recall how the Lord called together His Apostles, simple fishermen, and gave them His Heavenly power. God's

strength is made perfect in weakness (2 Cor. 12. 9). So it has been for two thousand years.

"How wonderfully and prophetically His Holiness Patriarch Aleksiy spoke to Your Holiness when he was presenting the bishop's crozier to you: 'We know that everything here on Earth is ordered according to the All Benevolent Will of God for each one of us, and therefore, your election is not the work of our hands and will, but the Good Will of the Lord through our humble selves. The sacred summons and the sacramental imposition of the bishops' hands have made you a member of the host of bishops of the Orthodox Church. Upon you has descended the particular grace of God. New and difficult is the feat facing you, to which you have been summoned, but the Church has given you powers.'

"Recalling this, one might say that the new power of God which you, Your Holiness, received has fortified you over the 27 years of your episcopacy, first as Bishop of Balta, then Bishop of Dmitrov, Archbishop of Tula and Belov, Metropolitan of Leningrad and Ladoga, Metropolitan of Krutitsy and Kolomna, Locum Tenens of the Patriarchal See, and finally as the Patriarch of Moscow and All Russia.

"I have no right to tire Your Holiness with a long speech enumerating all your ministries and duties which you fulfilled in the past 27 years and are fulfilling especially now as the Patriarch of Moscow and All Russia, as the Primate of the Russian Orthodox Church. But I would like to add one thing, that at this time, when we are preparing for the millennium of the Baptism of Russ, we all feel that Divine Providence has made you, at this responsible moment, the Primate of our Church to lead her from glory to glory, to lead to salvation the multi-million flock of our Holy Church, and to strengthen, defend and preserve peace throughout the world.

"I wish to assure Your Holiness most ardently that the whole Plenitude of the Holy Russian Church on this memorable day for you are offering fervent prayers for you as always, daily and hourly, asking the Lord and Chief She-

pherd to strengthen and renew your powers to serve our Church and our beloved Motherland fruitfully.

"Allow me, Your Holiness, to greet you most cordially on this great day of your Pentecost on behalf of the Holy Synod and all our Russian Orthodox Church, especially on behalf of those who have visibly shared with you today in the joy of this great festal day.

"As a remembrance of our fervent prayers please accept, Your Holiness, this icon of Christ the Saviour to Whom you have dedicated your whole life and service."

His Holiness Patriarch Pimen kissed reverentially the icon presented to him and said in reply:

"May the Lord save you, dear Vladymir, for the words which you have just spoken. They contain everything. If anyone asked me now what could be added to them I would answer: Nothing. You have described my life's path. I spoke about the mercy of God shown me in the many years of my ministry and about the fact that the Plenitude of our Church are helping me to bear the patriarchal cross. I want to say only that I am very happy that all of you venerable hierarchs and worshippers in our churches are zealously helping to ease my patriarchal ministry. It is done by conciliar assistance and through constant prayers which is especially pleasing to me. I believe that the All-Merciful Lord will protect and help me to labour further on this responsible post. I thank you all very much."

After the singing of "Many Years" His Holiness Patriarch Pimen bestowed his primatial blessing upon the worshippers.

On November 18 (5), the 23rd Sunday after Pentecost, His Holiness Patriarch Pimen concelebrated Divine Liturgy in the Patriarchal Cathedral with Archbishop Iov of Zarsk.

DECEMBER

On December 9 (November 26) and 16 (3), the 26th and 27th Sundays after Pentecost, His Holiness Patriarch Pimen concelebrated Divine Liturgy and on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral with Archbishop Iov of Zarsk.

For the 40th Anniversary of the 1945 Local Council of the Russian Orthodox Church

The year 1945, which has gone down in the history of our Motherland and of all mankind as the year of the Great Victory over the forces of evil, was of special significance for the Russian Orthodox Church. From January 31 to February 2, 1945, the Soviet capital, which resounded with the gun salutes for the brilliant victories of the Soviet Army, became the venue of the Local Council of the Russian Orthodox Church.

The Local Council was convened by the decision of the Episcopal Council of November 23, 1944, to elect the Patriarch of Moscow and All Russia and to arrange Church affairs. The administration of dioceses and parishes was disrupted in the war years by the Nazi occupation of certain parts of our country. It was further hampered by schisms. The task of the Local Council was to find ways to solve these problems. The council was chaired by the Locum Tenens of the Patriarchal See, Metropolitan Aleksiy of Leningrad and Novgorod, and was attended by 46 hierarchs and 126 representatives of the clergy and laity of the Russian Orthodox Church. The convening of the Council involved extensive preparations which were successfully carried out despite wartime difficulties by the Moscow Patriarchate with the help of the Council for the Affairs of the Russian Orthodox Church of the USSR Council of People's Commissars.

The authority of the Local Council and its historical importance were greatly enhanced by the fact that it was attended by His Beatitude Patriarch Christophoros of Alexandria, His Beatitude Patriarch Alexandros III of Antioch and All the East, His Holiness and Beatitude Catholicos-Patriarch Kalistrat of All Georgia, and of hierarchs representing nearly all the Local Orthodox Churches. Their presence signified universal unity in the canonical understanding and confession of Orthodoxy. It was "practically an Ecumenical Council", according to many of the participants in and witnesses of this historic event.

The spiritual communion and unity of the Orthodox Churches were reflected in addresses of greeting to the council from its guests of honour representing Universal Orthodoxy. Addressing the Council, His Beatitude Patriarch Alexandros of Antioch said: "The four Patriarchs, who have been from earliest days, through God's grace, the foundation and buttress of Orthodoxy, hasten now to crown this great event too with their blessing, an event which some may find difficult to understand, but which is to us, who rely on God's mercy, something exceedingly wondrous: after the trials experienced by the Russian Orthodox Church in the past years, when the enemy trampled upon and desecrated the sacred Russian land, she was able to emerge safe and sound, as gold from the crucible, and to celebrate in heavenly joy her triumphant victory."

"As we greet our dear guests and thank them for accomplishing the difficult journey to us, which they have done from Christian love, we rejoice in the fact that our council is being adorned with their lofty presence and ask them to join their prayers to ours, that our efforts for the glory of our Holy Church may be successful," said the Locum Tenens of the Patriarchal See, Metropolitan Aleksiy, at the opening ceremony held in the Resurrection Church in Sokolniki on January 31.

The speeches and statements of the council participants and the documents and messages of this historic forum testify to the complete unanimity of the hierarchs, the clergy and laity and their faithfulness to the dogmas and canons of the Orthodox Church, their refusal to recognize any groupings that depart from the early patristic Church institutions and the Orthodox Supreme Authority headed by His Holiness the Patriarch of Moscow and All Russia.

Speakers at the council stressed the importance of the normalization of relations achieved between the Church and the State, of the establishment of the Council for the Affairs of the Russian Orthodox Church of the USSR Coun-

cil of People's Commissars. In a statement on the first day of the council, Metropolitan Aleksiy stressed: "Under the present conditions of state life in our country, our Church, freely governed internally, receives satisfactory assistance and support from the secular authorities in all matters necessitating their help. And this gives firmness and stability to all our undertakings aimed at improving the order of Church life".

The unity of the Russian Orthodox Church with the people and the state was most strikingly revealed during the trials of the Great Patriotic War. Much was said about this at the council.

On the day it opened, Metropolitan Aleksiy read a report on the patriotic activities of the Church during the war. "These activities", the report said, "were expressed not only in the form of donations to which the archpastors and pastors incessantly called their flock. These activities were much broader and more substantial, because they reached into the very soul of the people, arousing a spirit of boundless love for the Motherland, strengthening the will to win the war, because they offered consolation to the suffering, grief-stricken and despondent. One can say that in the churches, in prayers, the believers obtained the only consolation in the suffering of their souls and hearts filled with pain for those near and dear ones who were shedding their blood for their country, for their sons who died heroically on the battlefield..."

"On the very first day of the war, when our land was attacked unexpectedly for all Russian people by the savagely ruthless enemy... His Holiness Patriarch Sergiy († 1944), who was then the Patriarchal Locum Tenens, gave direction to all the patriotic efforts of the clergy in his message 'To Pastors and Believers': 'Life is laid down not only by one who is killed on the battlefield for his country and its well-being, but by any who sacrifices himself, his own health and profit for the sake of the Motherland.... At a time when the Motherland is calling everyone to accomplish feats, it would be unworthy of us, pastors of the Church, to look silently upon what is happening around us and not offer encouragement to those who lose heart, console the

despondent and remind the wavering of his duty and God's will.... So let us lay down our lives together with those of our flock.' The appeal of the spiritual leader was heard by the pastors, it reached the soul of all the children of the Church, and we saw the great surge of enthusiasm with which the faithful started doing all they could for the defence of their Motherland, its honour, security and glory."

In its Address to the Government of the Soviet Union, the Local Council said: "Throughout the history of Russia, the Russian Orthodox Church has been at one with the people. And now in the days of the Great Patriotic War in the days of intense struggle of all peace-loving mankind with gory fascism, our Church dedicates herself to the service of the beloved Motherland and our people. She is happy to contribute as much as she can to the common cause of victory in the time of severe trials together with the whole country."

Greeting the participants in the Local Council, the Chairman of the Council for the Affairs of the Russian Orthodox Church noted her contribution to the common cause of the struggle against fascism, stressing that the Russian Orthodox Church "has been most actively involved in the defence of the Motherland from the first day of war".

This special spiritual unity of all the members of the Russian Orthodox Church, revealed in the years of severe trials, is reflected in the Message of the Local Council to the archpastors, pastors and all the faithful children of the Russian Orthodox Church: "The Local Council notes with satisfaction the tremendous surge of selflessness and spiritual cohesion which was so strikingly revealed at the time of intense struggle with the ferocious enemy—the German fascists—by all the children of our Motherland without exception; the religious upsurge; the unity of the believers who rallied round the Church pastors with the late Patriarch Sergiy at the head; the ready response to appeals by the Supreme Church Authority for patriotic sacrifices of every kind; the gradual, and now almost complete, healing of the perilous schism of Obnovlenchestvo (Renovationism) and others; and last but not

east the aspiration to participate by every available means in the common sacred feat of defending the Motherland."

The Local Council called on Christians throughout the world "to pray to the Lord with one mind and one mouth to grant ultimate victory over the enemy, a victory perfect and complete, so that the very memory of the manning doctrine of fascism might be erased for all time".

One of the historical acts of the 1945 Local Council was the adoption of the Enactment on the Government of the Russian Orthodox Church based on the canonical norms of the Universal Orthodox Church. This enactment served as a guide for the organizational consolidation of Church life in the hard postwar years, when the Russian Orthodox Church was making every effort to eliminate the harsh consequences of the war for her flock.

According to the enactment, supreme authority in matters of doctrine, Church government and ecclesiastical law—that is, legislative, administrative and judicial—is vested in the Local Council which is convened periodically and includes the episcopate, clergy and laity. The Russian Orthodox Church is headed by the Patriarch of Moscow and All Russia, who governs together with the Holy Synod of which he is the chairman.

The enactment adopted by the council determined in a concrete way the sphere of activity of the Supreme Authority of the Russian Orthodox Church, of the diocesan and parish administration. The enactment pointed out that for the management of various branches of the Patriarchate, specialized departments could be established under the Holy Synod—educational, publishing, economic, etc. As we mark today the 40th anniversary of the 1945 Local Council, one can say with confidence that all these plans and decisions have been successfully implemented.

Ecclesiastical institutions are established under the Holy Synod which conduct every-day work each in its respective area of Church life. They include the Chancellery of the Patriarch of Moscow and All Russia, the Commission on Christian Unity and Inter-Church Rela-

tions, the Education Committee, the Publishing Department*, the Economic Management and the Pensions Committee.

The main clauses of the Enactment on the Government of the Russian Orthodox Church, her dioceses and parishes, adopted by the 1945 Local Council, continue to determine the main areas of Church life today.

In the words of Prof. G. P. Georgievsky, the goal of the enactment was to "provide a legal basis for the whole edifice of the Orthodox Church in our great Soviet Union; to identify the main functions of our Church body and give canonically correct direction to the actions of all Church establishments and persons who are fulfilling and directing Church life for the salvation of men".

A second important act of the council was the election of the Patriarch of Moscow and All Russia. It took place at the council's second session, on February 2, in line with the rules of procedure worked out by the Credentials Committee. The election was preceded by common prayer.

In strict order, beginning with juniors by consecration, the hierarchs of the Russian Orthodox Church and representatives of the clergy and laity from every diocese rose to vote. They were unanimous in their election of Metropolitan Aleksiy of Leningrad and Novgorod to the Moscow Patriarchal See. The council unanimously approved his election after which all present exclaimed, as if with one mouth, "Axios!", the traditional ecphronesis of approval. The single-mindedness and unanimity of the council participants poured forth in the solemn singing of "We glorify Thee, O God!"

His Holiness Patriarch Aleksiy proved worthy of his lofty post. The years of his primacy fully witness that he was the First Bishop. He possessed outstanding personal qualities; he adhered unswervingly to the Orthodox doctrine and canons; with deep insight into the essence of the salvific mission of the Church, he was fully aware of the interests of Orthodoxy and the demands

* This department was opened in 1945 and is also marking its 40th anniversary this year.

of the times. His government of the Russian Orthodox Church over a period of 25 years made an invaluable contribution to the history of our Church.

"The Patriarch is a living and inspired image of Christ, who expresses the Truth in himself in word and in deed." This is how His Holiness Patriarch Aleksiy understood the lofty vocation of patriarchal ministry. "His task is to keep in piety and holiness those whom he has received from God. His goal is to save the souls entrusted to him. His feat is to live in Christ and be crucified for the world. The duty of the Patriarch is to preserve unchanged and inviolate the teaching, the holy canons and traditions of the Church; to guard the Local Church entrusted to him from divisions and schisms, to implant a life of virtue in his flock; *others save with fear* (Jude 1. 23), *reprove, rebuke*, according to the Apostle (2 Tim. 4. 2), so that he *might by all means save some* (1 Cor. 9. 22)".

"To be the helmsman of the Russian Church today, at a time of great world events, is a feat of exceptional importance. The greatest of burdens is placed upon your shoulders," said Metropolitan Ioann of Kiev and Galich, Exarch to the Ukraine, in his greeting to His Holiness Patriarch Aleksiy during the enthronization in the Patriarchal Cathedral of the Epiphany on February 4.

His Holiness Patriarch Aleksiy justified the hopes placed upon the new Primate of the Russian Orthodox Church; he was a worthy successor to His Holiness Patriarch Sergiy who died in 1944, and about whom the council participants had so much good to say. Like Patriarch Sergiy, His Holiness Aleksiy combined deep Christian faith and fidelity to the canons of Orthodoxy with ardent patriotism and loyalty to the Motherland, inspiring his flock to pray, toil and act for the sake of the freedom and happiness of our people.

Continuing the work of His Holiness Patriarch Sergiy, His Holiness Aleksiy devoted all his strength to promoting the good estate of our Holy Church. He stood at the helm of the Church in the difficult postwar years, and it was his steering that eradicated the schism of the Obnovlenchestvo and finally eliminated various disorders in Church life.

Under the leadership of His Holiness Patriarch Aleksiy, the Russian Orthodox Church restored her spiritual ties with all the Autocephalous Orthodox Churches and took under her jurisdiction a number of associations of Russian Orthodox parishes abroad which had separated from the Mother Church in the 1920s and 1930s.

The year 1945 marked the beginning of a new blessed period in the life of our Holy Church. Within a short time Church life was restored in areas that had been under enemy occupation. The following years saw a rapid development of ecumenical contacts; the peacemaking of the episcopate, clergy and laity assumed unprecedented proportions.

The hope expressed in the Message of the 1945 Local Council to all Christians that in the future mankind would reject the sword as a means of resolving disputes was augmented in the peacemaking activities of our Holy Church. The 1945 Local Council marked the beginning of joint peacemaking activities of the Russian Orthodox Church and other Local Orthodox Churches, and their cooperation with followers of other religions in the cause of peace. Today the Russian Orthodox Church and her Primate, His Holiness Patriarch Pimen of Moscow and All Russia, are universally recognized as vigorous champions of peace. His Holiness Patriarch Pimen has initiated many important inter-religious peace meetings which have proved of great importance in rallying the efforts of members of various religions in the cause of defending the sacred gift of life on Earth.

For his active peacemaking His Holiness Patriarch Pimen received in 1980 a high government award—the Order of Friendship of Nations. In a speech at the ceremony he said: "Today, continuing her patriotic service and peacemaking, the Russian Orthodox Church is striving to do her utmost for the welfare of our country, for the cause of peace and friendship of nations. We consider it our urgent task to help strengthen trust and develop peaceful cooperation among nations of our region whose statesmen have assumed important obligations in accordance with

the Helsinki Final Act. We believe that any success achieved in this direction will help the process of easing tension and the advancement along the path towards military detente so vitally necessary for the nations of our continent."

The 1945 Local Council of the Russian Orthodox Church demonstrated ecclesiastical monolithism, *the unity of the Spirit in the bond of peace* (Eph. 4. 3) of the hierarchs, clergy and laity. It was an expression of the active patriotic and peacemaking position of our Church and confirmed the correctness of the course taken by the Supreme Church Authority headed by His Holiness Patriarch Sergiy and his successor, His Holiness Patriarch Aleksiy.

Stressing the importance of succession in steering the Russian Church, Metropolitan Aleksiy, when he took up the government of the Church as Locum Tenens of the Patriarchal See, said in his first message to the episcopate, clergy and laity: "Patriarch Sergiy has placed upon me the duties of Patriarchal Locum Tenens till the convening of a council which will elect his successor to the Patriarchal See. In fulfillment of this sacred to all of us will, and with the blessing of the late Patriarch I have assumed with much misgiving and fear, but with faith in God's help, the temporary guidance of the Holy Church, placing my hope in the prayers of the Church. For the sake of Thy Holy Church and the faithful, make perfect, O Lord, Thy strength in my weakness (2 Cor. 12.9). Make Thy voice the voice of strength even in the mouths of the unworthy so that those who receive Thy word from us may receive it *not as the word of men, but as it is in truth, the word of God* (1 Thess. 2. 13) and may it be effective in these believers.

"...My work is lightened by the fact that His Holiness the Patriarch has clearly mapped out the path to be followed by the one entrusted to steer the ship of the Church: this consists in adhering strictly to the holy canons of the Church, loyalty to the Motherland and unhypocritical submission to the powers that be which are, according to the Apostle, *ordained of God* (Rom. 13. 1)."

The 1971 Local Council of the Russian Orthodox Church convened to elect a new Primate of our Church following the demise in 1970 of His Holiness Patriarch Aleksiy, reaffirmed the main principles and trends for the development of Church life elaborated by the 1945 Local Council. His Holiness Patriarch Pimen of Moscow and All Russia elected by the 1971 Local Council of the Russian Orthodox Church is a worthy successor of the outstanding Primates of the Russian Orthodox Church since the restoration of the Patriarchate.

In their Message on the 60th Anniversary of the Restoration of the Moscow Patriarchal See, His Holiness Patriarch Pimen and the Holy Synod stressed that following the path outlined by the 1945 Local Council of the Russian Orthodox Church "today our Church continues in the direction mapped out and designated by Their Holinesses Patriarchs Sergiy and Aleksiy, and the correctness of this course has been tested and proved by life".

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175th Anniversary of the Leningrad Theological Academy

1984 saw the 175th anniversary of the Leningrad (formerly St. Petersburg) Theological Academy (1809). Its history is as follows. Back in 1721 a Slavonic elementary school was opened at the St. Aleksandr Nevsky Monastery in St. Petersburg. The pupils were taught to read and write, to learn the Psalms and to interpret the Gospel Beatitudes. One can get an idea about this school from an ukase by Archbishop Feodosiy of Novgorod, who wrote: "...prepare the room next to the office at the [St. Aleksandr] Nevsky Monastery as a classroom for pupils to study the Slavonic-Russian Grammar" (I. Chistovich. *History of the St. Petersburg Theological Academy*. St. Petersburg, 1857, p. 7). After the introduction of Latin and Greek in 1726, the school was called Slavo-Greco-Latin Seminary and meant to train "worthy servants of the Church". Later theology and philosophy were added to the curriculum.

In 1788, the St. Aleksandr Nevsky Seminary was changed to what was then known as the Principal Seminary to which were sent honour students from practically all the diocesan seminaries. Finally, in 1797, the school was named the St. Aleksandr Nevsky Academy.

In 1807, Bishop Evgeniy of Staraya Russa (Bolkhovitinov, later Metropolitan of Kiev and Galich; †1837) drafted a plan to improve the theological schools. The plan was examined by a special committee which included Metropolitan Amvrosiy of Novgorod and St. Petersburg (Podobedov; 1742-1812) and other hierarchs, as well as the Secretary of State M. M. Speransky, who was an alumnus of the St. Aleksandr Nevsky Academy. The committee adopted a resolution to reform theological educational institutions which included the founding of the St. Petersburg Theological Academy whose duty was "to educate young people to fill high



October 9, 1984. Divine Liturgy at the church of the Leningrad Theological Academy

posts in the Church and in general to spread and encourage erudition among the clergy..." (I. Chistovich. *Op. cit.*, p. 170). Archbishop Feofilakt of Kaluga (Rusanov; later Metropolitan of Kartaly, Exarch of Georgia; 1817-1821) and M. M. Speransky were entrusted with writing the charter of the academy; the draft was presented in February 1809. The first rector of the academy was Archimandrite Evgraf Muzalevsky-Platonov, former rector of the St. Aleksandr Nevsky Academy. He was also professor of theology. The first professorial corporation included Archbishop Feofilakt, Academician S. E. Guriyev, Prof. I. Fessler and Hieromonk Filaret Drozdov, subsequently the rector and then Metropolitan of Moscow († 1867). The solemn opening of the St. Petersburg Theological Academy took place on February 17, 1809, in the presence of Metropolitan Amvrosiy.

The faculty started work on the methodology of teaching theology, improving the Academy Charter, developing the principles of scholarly theology, and the training of theologians and teachers for the academy itself as well as for diocesan seminaries which prepared students for the academy. Thus the first graduates with honours—Hieromonk Grigoriy Postnikov (subsequently Metropolitan of Novgorod and St. Petersburg; † 1860) and Gerasim Pavsky (later archpriest and professor) were kept on to lecture at the academy, a tradition which continues to this day.

Soon after it opened, the Learned Council of the Academy was formally affirmed (then called Academic Conference). At its first solemn meeting, the rector, Archimandrite Filaret, described it as the "judgement seat of knowledge". The council instituted the scholarly degrees of doctor, magister and candidate of theology, which still exist today. Metropolitan Amvrosiy became the first honorary Doctor of Theology, and the rector, Archimandrite Filaret, the first elected doctor. The still extant institute of honorary members of the academy was also established at that time; among the first honorary members were the Chief Procurator of the Synod, A. N. Golitsyn, and writers G. R. Derzhavin and I. I. Dmitriev.

The steady improvement of the profes-

essorial staff and rising level of its students were accompanied by changes in the system of teaching and extension of scholarly research. In 1821, the academy started publishing its theological journal *Khristianskoe Chtenie* (Christian Reading), which printed theological and ecclesio-historical works by members of the faculty and their translations of the works of St. John Chrysostom, some works of St. Sophronius the Patriarch of Jerusalem; St. Maximus the Confessor, and St. Theodore of Studios, as well as historical works by Eusebius, Socrates, Sozomen, Theodoret, Evagrius, and others. The journal also published translations of early Liturgies. Furthermore the St. Petersburg Theological Academy undertook the translation into Russian of the Holy Scriptures. A scholarly translation of the Bible was begun by Archimandrite Prof. Gerasim Pavsky of the academy and its alumnus Archimandrite Makariy Glukharev, a famous missionary.

In 1860 the academy started publishing a new journal *Strannik* (The Pilgrim), and in 1875, a weekly *Tserkovny Vestnik* (Church Herald). The editors were members of the faculty.

These years also saw the establishment of links between theologians of the St. Petersburg Theological Academy and Western Churches which led to the appearance of many scholarly works and laid the basis of ecumenism in Russia. The 1872 Conference of Old Catholics in Cologne was attended from the St. Petersburg Branch of the Society of Lovers of Spiritual Enlightenment by the academy rector, Archpriest Ioann Yanyshv († 1910). This opened contacts between the Orthodox and Old Catholics which have now developed into a fruitful theological dialogue. In line with the academy traditions, representatives of the Leningrad Theological Academy are currently participating in this and similar dialogues.

Already in the 1840s, the academy accepted students from other Local Orthodox Churches. These included, apart from Georgians (the Georgian Orthodox Church was then an exarchate under the Russian Orthodox Church), Greeks, Bulgarians, Romanians and Serbians. Among the 1861 graduates of the aca-

demy was Hieromonk Nikolai Kasatkin—the Apostle and Enlightener of Japan and the founder of the Orthodox Church in Japan. In 1888, Arseniy Yakovlevich Iwasawa, a student of the Orthodox Seminary in Japan which was founded by Archbishop Nikolai of Japan, graduated from the St. Petersburg Academy with the Degree of Candidate of Theology. Today approximately 50 foreign students are studying at a specially organized department of the LTA. They represent various Orthodox Churches in different countries, among them Bulgaria, the Netherlands, Greece, the USA, Finland, France, Yugoslavia and Japan, as well as the Georgian Orthodox Church, the Jerusalem Patriarchate, the Ancient Oriental Churches of Ethiopia, India and Syria.

The main work of the academy is the development of Orthodox theology. Well-known theologians and Church historians have laboured in this field; among them were Patriarch Sergiy of Moscow and All Russia (Stragorodsky; † 1944), Metropolitan Makariy Bulgakov († 1882), Metropolitan Antoniy Vadkovsky († 1912), Bishop Feofan the Recluse (Govorov; † 1894), Bishop Anastasiy Aleksandrov († 1918), Archpriest Evgeniy Akvilonov, V. N. Beneshevich, V. V. Bolotov, A. I. Brilliantov, N. N. Glubokovsky, A. L. Katansky, I. S. Palmov, I. I. Sokolov, P. I. Savvaitov, D. I. Abramovich, and V. I. Lamansky. Thanks to these scholars, nearly all of whom were graduates of the St. Petersburg Theological Academy, our theology advanced tremendously. Among the academy alumni were also Patriarch Tikhon of Moscow and All Russia († 1925), Metropolitan Nikolai Yarushevich († 1961), Metropolitan Grigoriy Chukov († 1955), Archbishop Feofan Bystrov († 1940), Metropolitan Veniamin Fedchenkov († 1961), Bishop Mikhail Gribanovsky († 1898) as well as the professors of the revived (after 1946) academy—Archpriest Vasilii Vryuzhsky, Archpriest Mikhail Speransky, S. A. Kupressov, L. N. Pariysky, A. I. Sagarda, and many other prominent figures in the Russian Orthodox Church.

Professors of the academy have often given lectures at the Academy of Sciences and different universities; they have participated in joint scholarly conferen-

ces and commissions. Special mention merits the Bible Commission (for a scholarly edition of the Bible in Slavonic), which functioned at the academy under the chairmanship of Prof. I. E. Evseyev; it included approximately 70 Russian Slavacists. Its work was of great importance for the development of Slavonic studies in this country. Today the Biblicist Group at the Leningrad Theological Academy, while continuing the work of the Bible Commission, is engaged in the study of the history of the Greek, Slavonic and Russian texts of the Bible. Many members of the Professorial Corporation were also members of the Russian Palestinian Society. Among the members of the Palestinian Society today are the Rector of the LTA, Archbishop Kirill of Vyborg (now Archbishop of Smolensk and Vyazma), and several other members of the faculty.

After 1917, the academy's traditions were carried on by the Petrograd Theological Institute and then by the Higher Theological Courses in Leningrad. The rector of both was an alumnus of St. Petersburg Theological Academy, Archpriest Nikolai Chukov, subsequently Metropolitan Grigoriy of Leningrad and Novgorod. The faculty included former professors of the same academy: Archpriest I. I. Sokolov, A. I. Brilliantov, N. N. Glubokovsky, I. A. Karabinov, D. P. Mirtov; professors of Petrograd University: Academician B. A. Turaev, N. O. Lossky; L. P. Karsavin, and others, as well as the famous liturgist, A. A. Dmitrievsky, a former professor at the Kiev Theological Academy and Corresponding Member of the Academy of Sciences. Among those who defended their theses for the degree of Candidate of Theology in those years was N. D. Uspensky, Professor Emeritus of the Leningrad Theological Academy, Doctor of Church History.

The Theological Academy in Leningrad was revived in 1946 in the building of the former Petrograd Theological Seminary. Nearly 40 years have passed since that time. Over these years, the revived academy, true to the traditions of the past, has been growing *from strength to strength* in the vineyard of theological enlightenment and in the development of our native

theology. Since its revival there have been 35 graduations from the academy; 1,423 students have finished the Theological Academy and Seminary, some 400 of them as Candidates of Theology. Twenty five magistral and twelve doctoral dissertations have been defended. Among its 17 honorary members are His Holiness Patriarch Pimen and all the permanent members of the Holy Synod, Primate of Local Orthodox Churches and prominent members of the ecumenical movement.

Besides Prof. N. D. Uspensky, the Professorial Corporation of the LTA includes such prominent theologians as Archpriest Prof. Liveriy Voronov, Archpriest Prof. Vasiliy Stoikov, Archpriest Prof. Ioann Belevtsev, Archpriest Prof. Nikolai Gundyayev, and others. Among the academy professors in the Chair of History of the Russian Orthodox Church was Metropolitan Nikodim of Leningrad and Novgorod († 1978) who did a great deal for the development and consolidation of the Leningrad theological schools. One should make special mention of the academy rectors who did much to benefit the theological schools: Bishop Isidor Bogoyavlensky († 1949), Bishop Simeon Bychkov († 1952), Archpriest Prof. Mikhail Speransky († 1984), Bishop Mikhail of Tikhvin (now Archbishop of Vologda and Veliki Ustyug), Bishop German of Tikhvin (now Archbishop of Tula and Belev), Bishop (now Archbishop) Meliton of Tikhvin.

Since 1978, the Leningrad theological schools have been under the hierarchical guidance of Metropolitan Anthony of Leningrad and Novgorod, an honorary member of the LTA. The faculty now comprises 41 persons, headed in the last decade or so by Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary. The faculty consists of nine professors, four docents and 28 teachers. Apart from teaching and scholarly research all of them take an active part in the life of the Russian Orthodox Church. Many are working for the Department of External Church Relations of the Moscow Patriarchate; they attend pan-Orthodox and inter-confessional conferences and conversations, and are active members of the leading bodies

of the World Council of Churches (among the 35 members of the Russian Orthodox Church delegation to the WCC Assembly in Vancouver, 15 were professors, teachers, graduates and students of the LTA), of the Conference of European Churches, and the Christian Peace Conference. They participate in dialogue with the Ancient Oriental, Anglican, Roman Catholic, Old Catholic and other Churches; deliver reports at meetings with representatives of various Christian confessions and non-Christian religions. The Leningrad Theological Academy is a member of the international Orthodox youth organization—Syndesmos.

LTA professors and teachers are members of the Holy Synod Commission on Christian Unity, of the editorial board of the anthology *Theological Studies* in which they publish their works and articles, as well as in *The Journal of the Moscow Patriarchate*. Many are members of the Preparatory Commission for the Celebrations of the Millennium of the Baptism of Russ.

In 1978, the Precentorial Courses were opened at the LTA. For the first time in the history of the academy, women students are being taught, besides specialized musical disciplines, the fundamentals of theology. In the past six years more than 50 persons from various dioceses of the Russian Orthodox Church and other Orthodox Churches have finished these courses.

The multifarious activities of the LTA have been duly recognized by the Supreme Authority of the Russian Orthodox Church. By the ukase of His Holiness Patriarch Pimen of Moscow and All Russia of December 9, 1976, the Leningrad theological schools were awarded the Order of St. Vladimir, 1st Class.

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It was decided to time the celebration of the 175th anniversary of the LTA for the annual convocation of the Leningrad theological schools and their patronal feast, the Feast of St. John the Divine, on October 9. Preparations for the jubilee were started well in advance; the Jubilee Committee which was formed was headed by the rector, Archbishop Kirill. A special collection of articles by LTA faculty members and works by theologians of the St. Peters-

burg Theological Academy was compiled for the jubilee. An exhibition was arranged in the main assembly hall of the LTA recounting its history as well as a photo exhibition of its current life.

At noon on October 8, the eve of the feast day, the rector, Archbishop Kirill, assisted by professors, teachers and students in Holy Orders, conducted in the academy church a panikhida for the repose of all the departed faculty members, teachers and students. Addressing the congregation before the panikhida, he said:

"In the Name of the Father, and of the Son, and of the Holy Spirit.

"Every year on the eve of our patronal feast we say a panikhida for the repose of the souls of all who had founded our theological schools, had taught, studied and laboured in it; for all our departed fathers, brothers and sisters.

"This year, however, the panikhida takes on a special significance, because the celebration of the 175th anniversary of the St. Petersburg (now Leningrad) Theological Academy was timed for the Feast of St. John the Divine. As we pray for the repose of the departed, we remember the great feat accomplished by our predecessors here. We must remember those who first founded the theological academy in this city on the Neva, remember its outstanding rectors, professors, teachers and numerous students who have later served in every corner of our vast Motherland and beyond its borders. We must remember with reverence those who have built up our Russian theology, who have brought up loyal servants of the Church of Christ.

"They need this commemoration because it is prayerful; it is also necessary for us, men of today, who are working to build up the future of Russian theology and of our Holy Church. A wonderful truth, which each one of us must grasp, is the fact that there can be no future without a past. Why? Because a genuine and creative future can be built up only on the basis of all the experience accumulated in the past. The past is not dead, but lives on in the present and in the building of the future. Each day lived by us is

linked organically with the past: it stems from yesterday and extends into the future.

"Men engaged in this great historical process, who are living today and building the future, need the help of those who lived before them and prepared the present through their efforts. We need the help of our predecessors, their prayerful aid, because we believe that many of them are now standing before the Throne of God. Furthermore, we need their wisdom, knowledge and experience, which, fortunately, have been preserved for us in Church Tradition and in the numerous theological and literary monuments that have come down to us. That is why in praying for our departed mentors, for the founders of this academy, its outstanding representatives and all who have taught and studied here, we, dear brothers and sisters, are also praying for ourselves and for those who will come after us. For in the inseparability of the generations is the immortality of the cause which we are all serving within these walls. May the Lord give repose in His mansions to all those who have administered, taught and studied here, and may He help us work with humility, hope and strength in the field to which we have all been called. Amen."

Then, in keeping with tradition, the rector blessed the fourth-year students of the Leningrad Theological Seminary to serve as readers.

In the evening, by the beginning of All-Night Vigil, numerous guests had arrived at the academy; they included hierarchs, representatives of various theological schools of the Russian Orthodox Church, of committees and departments of the Moscow Patriarchate, of the theological schools of Orihodox Sister Churches, as well as the clergy of the Leningrad Metropolitanate, and the alumni. The Lity was led by Bishop Longin of Dusseldorf. An assembly of hierarchs joined in the Polyeleos which was led by Metropolitan Antoniyy of Leningrad and Novgorod, he was assisted by LTA professors and guests in Holy Orders. After the All-Night Vigil, Vlada Antoniy congratulated the congregation on the feast.

On the feast day itself, Metropolitan Antoniyy concelebrated Divine Liturgy

in the academy church with Archbishop Vasiliy of Brussels and Belgium; Archbishop Nikon; Archbishop Meliton of Tikhvin; Archbishop Kirill of Vyborg, the rector of the Leningrad theological schools; Bishop Longin of Dusseldorf; Bishop Savva of Bialystok and Gdansk (Polish Orthodox Church); Archimandrite Nippon, Representative of the Patriarch of Antioch to the Patriarch of Moscow; Archimandrite Kirill, Representative of the Patriarch of Bulgaria to the Patriarch of Moscow; Hegumen Panteleimon of the New Valaam Monastery in Finland; MTA assistant rector, Archimandrite Georgiy; LTA assistant rector, Archimandrite Avgustin, and other faculty members of the Leningrad theological schools and guests in Holy Orders. Archpriest Igor Mazur, of the Trinity Cathedral of the St. Aleksandr Nevsky Lavra, head of the Precentorial Courses at the Leningrad theological schools, preached a sermon after the Communion Verse. Present at the moleben that followed were also the Rector of the Mtskheta Theological Seminary, Bishop Zosima of Tsilkani (Georgian Orthodox Church), and the Dean of the Russian Orthodox Church Podvorye in Belgrade, Archpriest Vasiliy Tafasiev. After the moleben, "Many Years" was sung in honour of His Holiness Patriarch Pimen, Metropolitan Antoni, the hierarchs who had celebrated the Divine Liturgy, our God-protected country, the revived theological schools and to all who administer, teach and study there.

In the afternoon there was a solemn jubilee meeting. The main assembly hall of the academy was filled to capacity by guests, members of the faculty, students, pupils and employees of the Leningrad theological schools, as well as the alumni. In the presidium were Metropolitan Antoni, Archbishop Kirill, distinguished guests and G. S. Zharinov, the Representative of the Council for Religious Affairs of the USSR Council of Ministers in Leningrad and the Leningrad Region. After the singing of a prayer, the assembly was addressed by the rector, Archbishop Kirill of Vyborg:

"Your Graces, esteemed guests, distinguished assembly,

"Permit me to declare open this so-

lemn meeting dedicated to the feast of the Leningrad theological schools—the Feast of St. John the Divine, and to the 175th anniversary of the theological academy in our city. First of all we must remember today the great jubilee which we are celebrating—the theological academy in the city on the Neva is marking the 175th anniversary of its foundation. Over this period the character of this school has been clearly defined as well as its main theological and ecclesio-social trends. Therefore today, in the briefest form and without going into historical details, one must speak about its character and about those things which lie in the foundation of our theological school.

"A theological school is first of all a seed-plot of theology which nurtures men for ministry in the Church. This is the main goal of a theological school. Secondly, a theological school is called upon to develop and perfect theological thought. These two tasks are interconnected and interdependent. The true moulding of future pastors can only be effective and viable when it is based on living and effective theology. On the other hand, theology is generated in the Church and is nourished by her consciousness. Any other study of religion outside the Church differs from theology in that it is not nourished by ecclesiastical awareness and is realized outside it. Since the historical character of the Church and her general awareness are largely due to her pastors, to those who guide God's people, the education of future pastors is a most important factor determining the development of the theological thought of the Church.

"Now, how did theology develop and how should it develop in this particular school? Before answering in brief this vital question, I would like to specify the meaning of 'development of theology'. Theology embraces eternal and immutable truths of Divine Revelation. It must be clearly stressed that these truths are eternal and immutable and any mutation is in essence a lie, a crime against Divine Truth, a heresy. Therefore the primary task facing theology is to safeguard these eternal and immutable truths of God from being distorted by the human mind. The cen-

tures-old history of Church teaching testifies that such protection was actually a component part of this teaching.

"This may cause some to wonder whether it is worth while studying theology if its main task is preservation and far removed from genuine creativity? But the historical experience of the Church, especially as reflected in the decisions of the Ecumenical Councils, convinces us that the preservation of the divinely revealed truths is a great incentive to the development of a creative and vital theology.

"The reason for this lies in the fact that Divine Revelation, possessing definite content which must be grasped by the mind, is grasped not by an abstract personality, but by a concrete person living in definite historical and cultural context. The way in which a man perceives Divine Revelation depends on many factors. These factors, interpreted by human consciousness, form a psychological and historico-cultural background against which the divinely revealed truths are perceived. It is the task of theology to help every man desiring to grasp the eternal and immutable Revelation in concrete historical conditions. By virtue of this, theology is directed towards men and exists for men in order to cognize the truths of the Revelation and through this to attain knowledge of the plenitude of life. And if this is so, theology, naturally must be open to those historical and cultural factors under which Divine Revelation is grasped. The whole history of patristic thought and, to a certain extent the history of the Church are determined by two trends—fidelity to Divine Revelation and fidelity to the mission which demands that this Revelation be proclaimed in a language understandable to every successive generation.

"A fundamental mistake made by many theological schools consisted in the substitution of the goal, or, rather, the values. This happened when theology instead of safeguarding the eternal and immutable divinely revealed truths, strove to safeguard certain historical forms accepted for the sake of preaching successfully these truths or for safeguarding them from distortions.

When such substitution takes place, theology ceases to be viable, it becomes dead. Such theology cannot be the basis for truly ecclesiastical and creative moulding of future pastors. Such theology becomes an unbearable burden which obstructs the vital consciousness of the Church and often distorts her Tradition.

"At this point I would like to return to the object of today's celebration, to the Leningrad Theological Academy. Opened in 1809, this school was founded, right from the start, upon the principle I spoke of above. Under the guidance of that eminent theologian and Church figure, Archimandrite Filaret Drozdov, Rector of the St. Petersburg Theological Academy (subsequently Metropolitan of Moscow), a genuinely ecclesiastical foundation was laid for the formation of theological thought and the main trend of its development was determined. This trend combined staunch fidelity to Apostolic Tradition, preserved and transmitted by the Church, with genuine responsiveness to the needs and requirements of contemporaries, with all their joys and sorrows, hopes and disillusionments. And the fact that among the alumni of our academy there are eminent Church leaders, such as Their Holinesses the Patriarchs, and a whole galaxy of clergymen, theologians, scholars, ecclesiastical and public figures, attests to the fidelity of this school to the aforesaid principle. Always consistently following this line, the theological schools of our city had been coping with their tasks to the best of their ability in the given historical circumstances. Receptivity based on fidelity, which is in the centre of the academic tradition, cannot but arouse spiritual susceptibility and profound responsiveness of those working and studying here to problems facing modern mankind. The susceptibility and responsiveness determine the readiness of the academy to respond to the principal problems of contemporary society and modern man. There is nothing surprising in the fact that now that all Christendom is preoccupied with the question of its unity and is seeking it by following a hard and not always straight, but amazingly selfless, path, our schools are responding to this spirit

itual movement with full responsibility. When modern mankind is finding itself on the brink of a frightful nuclear war, which can put an end to life on this planet; when the achievements of science and technology are used to amass and perfect armaments and challenge the Creator Himself, our schools cannot help joining the ranks of peacemakers and contribute as much as they can to this splendid and great movement of our times, which embraces people of various faiths and convictions, both believers and non-believers. This response of our schools to these and many other issues relating to public and personal life of our contemporaries, is nothing but a creative development of the principles upon which the St. Petersburg-Leningrad Theological Academy was built by its eminent founders, and the application of these principles to present-day reality.

"Celebrating the 175th anniversary of the theological academy on the River Neva we must, first of all, offer thanks to the Lord for the great historical experience, for our distinguished predecessors: men who possessed amazing creative inspiration, who were faithful to the Church, who had superb knowledge and were always ready for self-sacrifice. Let us also thank Him for the fact that the Leningrad Theological Academy, revived in 1946, apprehended to the best of her ability the heritage of her predecessor and now continues to replenish it for the good estate of the Holy Russian Church, for the well-being of Orthodoxy, all Christendom and our beloved Motherland.

"Permit me to cordially greet at this celebration the hierarchs of our Church, the representatives of Local Orthodox Churches, of a number of higher Orthodox theological schools and our brethren from the Moscow Theological Academy and Seminary and the Odessa Theological Seminary. I also greet from the bottom of my heart the representatives of the Education Committee, the Department of External Church Relations, and the Publishing Department of the Moscow Patriarchate, representatives of the scientific world of Leningrad, our alumni and, last but not least, the professors, teachers, students, the pupils of the Precentorial Courses

and all the employees of our theological schools, all who determined the academy's character today. It only remains to express regret that this hall cannot accommodate all who wished to attend. Our celebration is sincere, cordial, profoundly spiritual and edifying. May this day remain in the memory of the academy and in the memory of all who are present here as a great day in the history of our national theological education."

Then all present sang "Eternal Memory" for all the departed toilers in the St. Petersburg-Leningrad Theological Academy.

The LTA assistant rector, Archimandrite Docent Avgustin, made the annual report with reference to the history of the academy. Then he read the decision of the Learned Council of the Academy to confer upon an alumnus of the LTA, Predrag Miodrag (Serbian Orthodox Church) the degree of Candidate of Theology. Metropolitan Antony presented him with the diploma and badge.

The Secretary of the Academy Council, Hieromonk Feofan, read the telegram of greeting from His Holiness Patriarch Pimen saying: "On the 175th anniversary of the Leningrad Theological Academy, kindly accept my congratulations and wishes of God's mercy on your future efforts. Patriarch Pimen."

Congratulatory messages also arrived from the Heads of the Georgian Orthodox, Polish Orthodox and Armenian Apostolic Churches; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee of the Moscow Patriarchate, LTA alumnus, Doctor of Theology; Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR; Metropolitan Yuvenaliy of Krutitsy and Kolomna, LTA alumnus; Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, LTA alumnus; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and other hierarchs of the Russian Orthodox Church.

Then the floor was given to the assistant rector of the Moscow Theological Academy, Archimandrite Georgiy,

who read out the address of greeting from the Moscow theological schools.

A staff member of the DECR, E. A. Karmanov, LTA alumnus, presented the address from the DECR.

On behalf of the Publishing Department, the Leningrad Theological Academy was congratulated by G. F. Troitsky, LTA alumnus.

The Chairman of the Leningrad Branch of the Russian Palestinian Society of the USSR Academy of Sciences, Prof. K. N. Yuzbashian, D. Sc. (Hist.), in his greeting stressed the importance of historical research by scholars of the St. Petersburg Theological Academy and of their translations of works by Byzantine authors. He pointed out that the traditional contacts between the Palestinian Society and the academy are continuing.

On behalf of the Odessa Theological Seminary Father Bogdan Cheskalyuk, OTS teacher, congratulated the LTA on its anniversary and presented an address.

On behalf of the Education Committee of the Moscow Patriarchate the academy was congratulated by I. N. Ekonomtsev.

Congratulating the academy on its jubilee, the Dean of the Theological Faculty in Belgrade, Hieromonk Prof. Amfilokhije noted the profound links binding the two theological schools.

"The theology of your academy," he stressed, "is not only Russian, but universal Orthodox theology."

On behalf of the Mtskheta Theological Seminary, the meeting was addressed by its rector, Bishop Zosima of Tsilkani. He made a gift to the LTA of a chased image of St. Nina, Equal to the Apostles, the Enlightener of Georgia.

The Prorector of the Theological Institute in Sibiu (Romanian Orthodox Church), Archpriest Prof. Dr. Dumitru Abrudanu, said in his speech that the jubilee being celebrated was a feast for the entire Russian Orthodox Church which has always given spiritual guidance to the academy, the academy which has always served the Church. "We are united by the common desire of Church unity and the preservation of peace and the sacred gift of life," said Father Dumitru.

Congratulations from His Holiness Patriarch Maksim of Bulgaria and an address of greeting from the Sofia Theological Academy of St. Kliment of Ohrid, Equal to the Apostles, were conveyed by Docent Slavcho Vylchanov.

Bishop Savva of Bialystok and Gdansk, Prorector of the Warsaw Christian Theological Academy, expressed his gratitude for the opportunity accorded him to attend the jubilee celebrations. "History has evaluated the achievements of this theological school", he said. "The whole Orthodox world enjoys the fruits of labour of your academy, for which we are most grateful to you."

Addressing the assembly, the Rector of the Echmiadzin Theological Academy, Father Eznik Petrosian, noted especially the continuity of traditions of the former and present academies, and the ecumenical orientation of the LTA.

On behalf of the St. Vladimir Theological Seminary in New York, greetings were conveyed by Protodeacon Mikhail Roshak, an instructor, who was on a training course at the LTA. "Our school exists and labours", he said "because the St. Petersburg Theological Academy was born 175 years ago. Its spiritual heritage, its living theology enabled us to build up our own school. We are grateful to you for this and ask you to pray for us." Hegumen Panteleimon of the New Valaam Monastery in Finland congratulated the LTA from the Orthodox Church in Finland and her theological seminary. He recalled warmly the years of his studies at the LTA and thanked its administration for giving Finnish students an opportunity to study at the Leningrad theological schools.

In his closing speech, Metropolitan Antoniyy said: "Ever since 1809 the theological academy has been the seed-plot of spiritual enlightenment, bringing knowledge, peace, friendship and love and trained specialists not only for the Church, but for higher schools as well as for work abroad. The same good intentions are inspiring the academy today. Friendship is being strengthened and perfected. I wish you many years of life and to this academy—that it may prosper for the good of all."

The rector, Archbishop Kirill, thanked Metropolitan Antoniy for his kind and cordial words and asked him to continue his paternal care of the academy. The meeting was followed by a concert in two parts, the first featured Church hymns and the second, choral, vocal and instrumental music by Russian and foreign classics. The first day of the jubilee celebrations closed with the singing of "It Is Meet" and "Many Years".

In the evening, Archbishop Kirill gave a jubilee reception. Present among the guests were Metropolitan Antoniy of Leningrad and Novgorod, guests who had arrived for the jubilee, professors, teachers and staff of the Leningrad theological schools. Archbishop Kirill cordially greeted his guests, congratulated them on the feast and wished them much strength and God's help in their work to the glory of the Holy Church.

On October 10, there was a scholarly-theological conference at the LTA dedicated to its jubilee. It was attended by Metropolitan Antoniy of Leningrad and Novgorod, Archbishop Vasilii of Brussels and Belgium, guests at the celebrations, LTA and LTS professors, teachers and students, and the clergy of the Leningrad Metropolitanate. Also present were His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia and members of the Holy Synod accompanying him—Bishop Nikolai of Prešov, Bishop Nikanor of Olomouc, Bishop Ioann of Michalovce; Protopresbyter Nikolai Šuvarsky, General Secretary of the Holy Synod and Metropolitan's Council of the Czechoslovak Orthodox Church; Archimandrite Vladimir, Dean of the Russian Orthodox Church Rodvorye in Karlovy Vary.

The conference was opened by Metropolitan Antoniy. He gave the floor to the LTA Rector, Archbishop Kirill, who read the paper: "Theological Education in St. Petersburg-Petrograd-Leningrad: Tradition and Research". He spoke of the historical prerequisites for theological education in the northern capital of Russia, made a brief survey of the history of the theological schools, noted the importance of the works of the academy theologians for the development of a native theology, and pointed out

the present-day tasks facing the Leningrad Theological Academy.

The next paper: "The Contribution of the St. Petersburg Theological Academy to Russian Bible Studies (Old Testament)" was presented by a teacher, Hieromonk Aleksey, who recounted the history of translation of the Bible into Russian and the participation in this work of theologians of the St. Petersburg Theological Academy, notably Archpriest Gerasim Pavsky and Archimandrite Makariy Glukharev. He also spoke of present-day problems in Old Testament studies.

Hieromonk Iannuariy, a teacher, presented a paper entitled: "The Contribution of the St. Petersburg Theological Academy to Russian Bible Studies (New Testament)", in which he discussed the contribution of the academy's scholars—I. G. Troitsky, A. P. Lopukhin, F. G. Eleonsky and especially N. N. Glubokovsky to the development of Russian Bible Studies and in particular of the New Testament exegetics.

In the paper: "Philosophical Disciplines at the St. Petersburg Theological Academy", Archpriest Vladimir Mustafin made the first ever attempt to systematize the process of teaching philosophy throughout the history of the academy.

Hieromonk Innokentiy read the paper: "The St. Petersburg Theological Academy as an Ecclesio-Historical School", in which he traces various stages in the development of the historical concepts of the academy's professors; shows the formation of ecclesio-historical thought and dwells on the works and scholarly interests of such eminent Church historians and archaeologists as V. V. Bolotov, I. E. Troitsky, A. I. Brilliantov, N. K. Nikolsky, and others.

The Assistant Rector of the LTA and LTS, Archimandrite Docent Avgustin, presented the paper: "Questions of Christian Unity and the Activities of the St. Petersburg and Leningrad Theological Schools". He speaks in it of the establishment of the ecumenical tradition of the academy and of the participation of its theologians in various dialogues, including Orthodox-Catholic and Orthodox-Old Catholic dialogue with representatives of the Ancient Ori-

ental Churches (non-Chalcedonian); and Orthodox-Anglican, Orthodox-Lutheran and Orthodox-Reformed dialogues. He also notes the academy's participation in the development of inter-religious relations, and dwells in particular on the role of the academy in the ecumenical movement today.

Archpriest Prof. Vladimir Sorokin in his paper: "Metropolitan Grigoriy Chukov. A Biographical Sketch", speaks of some hitherto unknown pages in the life of this outstanding ecclesiastical figure, an alumnus of the St. Petersburg Theological Academy who did much to revive and develop theological education in Leningrad. Of great interest is the description of the metropolitan's student days in Petrograd.

In his closing speech, Archbishop Kirill summed up the jubilee celebrations and stressed that they were wonderful for the theological schools for they gave all those present a sense of involvement in the past which is connected with the present. He pointed out that there was

no gap between the past and the present of the academy for which credit was due to those who had lived for the sake of the academy and had dedicated to it and to the Church their whole life. The past and the present together form the contours of the future, he said.

"We are confident", said Vladyka Kirill, "that with hope and trust in God's will, our academy will continue on its course charted by God. May the academy's past always remain in our hearts, just as the present jubilee which is a milestone in its history."

The celebrations have ended.... The guests have departed and every-day work is proceeding along its course. However, it is precisely this work, prayer, research and accomplishment that make up the difficult, but glorious path of the theological academy. So let us wish the administrators, faculty and students the unwaning help of God in all their efforts and undertakings.

A. CHIZHOV, LTA lecturer



Archbishop Antoni of Chernigov and Nezhin, assisted by the clerics of the diocese, celebrating Divine Liturgy in the Chernigov Cathedral Church of the Resurrection on September 22, 1984, the Feast of St. Feodosiy of Chernigov

Moscow Diocese On September 12, 1984, the Feast of the Orthodox Prince St. Aleksandr Nevsky, Metropolitan Yuvenaliy of Krutitsy and Kolomna celebrated Divine Liturgy and conducted a festal moleben in the Church of St. Aleksandr Nevsky in the town of Egorievsk.

On November 18, the 23rd Sunday after Pentecost, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of St. Nicholas in the village of Pushkino, Pushkino District, Moscow Region. After the Liturgy, Vladyka Yuvenaliy conducted the funeral service for the deceased Archpriest Andrei Seleznyov, of the church. Before the funeral service the archpastor delivered a funeral oration before a great number of clerics and worshippers who arrived for the burial.

On November 21, the Synaxis of St. Michael the Archangel of God and All the Heavenly Host, Metropolitan Yuve-

naliy celebrated Divine Liturgy and conducted a festal moleben in the Church of the Kazan Icon of the Mother of God in the village of Ivanisovo, Noginsk District. One of its chapels is dedicated to St. Michael the Archangel. After the Liturgy, a festal procession round the church was held.

Chernigov Diocese On August 5, 1984, 8th Sunday after Pentecost, in the evening, Archbishop Antoniyy of Chernigov and Nezhin read the Akathistos to St. Feodosiy the Archbishop of Chernigov and Miracle Worker of All Russia, before his shrine in the Chernigov Cathedral Church of the Resurrection. Vladyka Antoniyy was assisted by the clergy of the diocese.

On September 22, Feast of the Invention of the Relics of St. Feodosiy the Archbishop of Chernigov and Miracle Worker of All Russia, Archbishop Antoniyy celebrated Divine Liturgy and,



Metropolitan Yuvenaliy of Krutitsy and Kolomna, clerics and parishioners of the Church of St. Aleksandr Nevsky in the town of Egorievsk, Moscow Diocese, after Divine Liturgy on September 12, 1984, the Feast of the Orthodox Prince St. Aleksandr Nevsky

on the eve, officiated at All-Night Vigil in the cathedral church, assisted by the clergy of the Chernigov and other dioceses who had arrived for the feast.

Chernovtsy Diocese On August 19, 1984, Feast of the Transfiguration of the Lord, Bishop Varlaam of Chernovtsy and Bukovina, having returned from his pilgrimage to Holy Mount Athos, celebrated Divine Liturgy in the Chernovtsy Cathedral Church of St. Nicholas. After a festal procession round the cathedral, the fruits of the earth were blessed.

In the evening, Bishop Varlaam officiated at evening service in the same cathedral with the reading of the Akathistos to All the Saints Who Shone Forth on Mount Athos, and after the reading of the akathistos he spoke of his impressions of the visit to the Holy Mountain.

On September 9, 13th Sunday after Pentecost and the name-day of His Holiness Patriarch Pimen, Bishop Varlaam celebrated Divine Liturgy, and on the eve, officiated at All-Night Vigil in the cathedral church. After the Gospel lesson, he preached a sermon. The thanksgiving moleben was followed by the singing of "Many Years". Thanksgiving molebens were also conducted in the other churches of the diocese; the rectors spoke about the primatial ministry and peacemaking of His Holiness.

On September 30, the Sunday after the Exaltation of the Holy Cross, Bishop Varlaam consecrated, after repairs, the Church of St. Nicholas in the village of Cherlenovka, Novoselitsa District, and then celebrated Divine Liturgy there.

On October 14, Feast of the Protecting Veil of the Most Holy Mother of God, Bishop Varlaam consecrated, after repairs, the Church of the Protecting Veil in the town of Khotin and then celebrated Divine Liturgy there.

That same day, Bishop Varlaam laid flowers at the monument to the warriors of the town of Khotin who fell during the Great Patriotic War.

On October 28, 20th Sunday after Pentecost, Bishop Varlaam consecrated, after repairs, the Church of St. Nicholas

in the village of Voloka, Glybokaya District, and then celebrated Divine Liturgy there.

Patriarchal Parishes in Finland

Patronal feast of the Patriarchal Parish of the Protecting Veil in Helsinki. On October 13, 1984, the eve of the Feast of the Protecting Veil of the Most Holy Mother of God, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, officiated at All-Night Vigil in the Protecting Veil Church in Helsinki. He was assisted by Archpriest Bogdan Soiko, Superintendent Dean of the Patriarchal Parishes in Finland; Archimandrite Tikhon, Assistant Editor-in-Chief of *The Journal of the Moscow Patriarchate*; Archpriest Georgiy Kilgast, Rector of the St. Nicholas Church in Helsinki; Father Mikhail Polyachenko, Father Orest Chervinsky and Deacon Hannu Kononen.

On the feast day itself, October 14, Archpriest Bogdan Soiko conducted a moleben with the blessing of water before Divine Liturgy. The Liturgy was concelebrated by Archbishop Pitirim and Bishop Longin of Düsseldorf (Central European Exarchate of the Moscow Patriarchate), assisted by the clerics who had officiated at the All-Night Vigil. Archbishop Pitirim congratulated the parishioners on their patronal feast on behalf of His Holiness Patriarch Pimen; Bishop Longin conveyed to them the greetings of Archbishop Kirill of Vyborg, Administrator of the Patriarchal Parishes in Finland. "Many Years" was sung.

After the Liturgy, the church council invited the hierarchs, clerics, choristers and parishioners for a cup of coffee.

On October 12, Archbishop Pitirim and Jakko Nummininen, secretary of the chancellery of the Ministry of Education of Finland, opened a photo-exhibition entitled "The Church and Religious Freedom in the USSR" at the House of Soviet Science and Culture in Helsinki. The exhibition was prepared by the Publishing Department of the Moscow Patriarchate.

Archpriest Bogdan Soiko, during his stay in Finland from October 10 to 23, met the clergy and parishioners of St.

Nicholas and the Protecting Veil parishes in Helsinki. He paid visits to Metropolitan John of Helsingfors (Autonomous Orthodox Church in Finland), and Bishop Samuel Lehtonen of Helsinki (Evangelical Lutheran Church of Finland).

With the blessing of Metropolitan John, Archpriest Bogdan Soiko celebrated Divine Liturgy in the church of Kotka with its rector, Filadelf Laakso. After the Liturgy there was a meeting with the parishioners. In the town of Hamina, the Rev. Kostî Laitinen recounted the history of the local Evangelical Lutheran parish to Archpriest Bogdan Soiko.

Ivano-Frankovsk Diocese On May 14, 1984, Feast of the Holy Martyr St. Makariy the Metropolitan of Kiev, the name-day of Archbishop Makariy of Ivano-Frankovsk and Kolomyia, the Vladyka celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Ivano-Frankovsk Cathedral Church of the Resurrection, assisted by Archpriest Mikhail Fedishin, secretary of the diocesan administration, and superintendent deans of the diocese. The archpastor was solemnly welcomed with bread and salt by the members of the cathedral council; the dean, Archpriest Nikolai Novosad, delivered an address of greeting. At the Lesser Entrance, Archbishop Makariy presented His Holiness Patriarch Pimen's awards for Holy Easter to the clergy of the diocese. After the Liturgy, Archpriest Mikhail Fedishin cordially congratulated Archbishop Makariy on his name-day. The parishioners also expressed their prayerful good wishes to the Vladyka. "Many Years" was sung.

On June 3, the 7th Sunday after Easter, Archbishop Makariy celebrated Divine Liturgy in the Church of St. Mikhail the Archangel of God in the village of Rostoki, Kosov Deanery. Before the service, Vladyka Makariy blessed the new icons. After the Liturgy, he thanked the rector, Father Miroslav Vintonyak, for his zealous ministry and the parishioners, for the care of the church.

On September 21, Feast of the Nativity of the Blessed Virgin, Archbishop

Makariy celebrated Divine Liturgy in the recently restored Church of the Nativity of the Blessed Virgin in the town of Dolina. Vladyka Makariy was met with due solemnity by the members of the clergy and the church council; the parishioners offered him bread and salt. During the Liturgy, the archpastor presented Archpriest Iosif Zhovnirovich, Superintendent Dean of the Dolina Deanery, with a mitre which was bestowed upon him by His Holiness Patriarch Pimen for his efforts to strengthen Orthodoxy in the district.

On September 23, the Sunday before the Exaltation of the Holy Cross, Archbishop Makariy celebrated Divine Liturgy in the Annunciation Church in the town of Nadvornaya. Vladyka Makariy appointed the rector, Archpriest Orest Levitsky, Superintendent Dean of the Nadvornaya Deanery and after the service warmly congratulated him. The superintendent dean thanked the archpastor for the appointment and promised to fulfil diligently, with God's help, his new obedience.

The Netherlands Diocese (West European Exarchate) On August 4, 1984, the patronal feast of the Russian Orthodox church of St. Mary Magdalene in The Hague, the new rector, Hieromonk Nikon Yakimov, arrived in the parish.

Since that day divine services have been regularly conducted in the church and the number of worshippers (Russians, Dutch, Greeks, Serbians and others) has noticeably increased.

The parishioners, who did not attend divine services for a long time, are now again actively participating in parochial life.

The new rector has established the practice of helping lonely people in need.

The Church Rule is strictly observed at divine services and the commemoration of the dead has been introduced. Long forgotten graves of Orthodox Christians in the city cemeteries are now being visited.

Father Nikon gives talks to the parishioners in the church, explaining ecclesiastical regulations and the fundamentals of Russian Orthodox piety. These talks became necessary because

many of the congregation did not have a clear idea of how to follow the divine services intelligently and therefore they asked the rector to help them.

It was decided to teach Russian and Church Slavonic, as well as the fundamentals of theology and liturgics. Competent parishioners help the rector in this work.

They are planning to print a church leaflet enlightening parochial life.

On November 18, after Divine Liturgy, the 5th anniversary of Hieromonk Nikon's ordination was celebrated with a crowd of the faithful attending.

The address of greeting on behalf of the parish said, among other things: "...We would like not only to congratulate you, but from the bottom of our hearts to express our gratitude to you, for your ministry in our church. You took upon yourself this obedience as a real monk without asking about its difficulties. We all know well how difficult and thorny this path is.... And now, in the short time you have been here, we witness with gratitude, that you have been able to start the normalization of our parochial life.... We firmly believe, that, with God's help and with the aid of the parishioners faithful to the Mother Russian Church, you will be able to activize parochial life further."

After the thanksgiving moleben the parishioners gave a dinner in honour of the rector. It was attended, apart from the parishioners of the Church of St. Mary Magdalene, by the clergy and representatives of the parishes of the Russian Orthodox Church in Amsterdam and Rotterdam.

The Parish Council

Odessa Diocese *The birthday of an arch-pastor.* On October 5, 1984, the 60th birthday of Metropolitan Sergiy of Odessa and Kherson, Administrator of the Voroshilovgrad Diocese, was marked solemnly. The birthday celebrations began with the reading of the Akathistos before the deeply revered Kasperovskaya Icon of the Mother of God in the Dormition Cathedral Church in Odessa.

The akathistos was read by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Arch-

bishops—Pimen of Saratov and Volgograd, Ionafan of Kishinev and Moldavia, Platon of Sverdlovsk and Kurgan, Agafangel of Vinnitsa and Bratslav, and Bishop Serafim of Penza and Saransk; they were assisted by the diocesan clergy and teachers of the Odessa Theological Seminary in Holy Orders. The cathedral was crowded with worshippers.

Metropolitan Filaret read out the greetings from His Holiness Patriarch Pimen to His Eminence Sergiy on the occasion of his 60th birthday (see p. 3), then he congratulated Metropolitan Sergiy on behalf of the members of the Holy Synod, the episcopate, clergy and laity of the Ukrainian Exarchate, and presented him with an icon of the Mother of God.

An address of greeting from the clergy and laity of the Odessa Diocese was read out by the dean of the cathedral church, Archpriest Simeon Bozhok, he also presented Vladyka Sergiy with a copy of the Kasperovskaya Icon of the Mother of God.

In the afternoon, A. I. Butenko, First Vice-Chairman of the Odessa Regional Executive Committee, presented Metropolitan Sergiy with a citation and a medal of the Presidium of the Ukrainian SSR Supreme Soviet, which he was awarded in connection with his 60th birthday and for his active peacemaking and patriotic work.

Vladyka Sergiy cordially thanked the Presidium of the Ukrainian SSR Supreme Soviet and the government of the republic for the high award.

That same day, Metropolitan Sergiy said a Lity for his parents by the grave of his mother, Olga Ivanovna Petrova (Schemanun Serafima), in the graveyard of the Dormition Monastery. Present at the lity were Metropolitan Filaret, other hierarchs and numerous guests.

At 1 p. m., in the assembly hall of the seminary, a solemn meeting began which was chaired by Metropolitan Filaret, Metropolitan Sergiy, the hierarchs and guests of honour sat in the presidium.

Hegumen Innokentiy, a teacher at the OTS, read a paper, "The Life Path of Metropolitan Sergiy", in which he described his ministry, peacemaking,



Metropolitan Sergiy of Odessa and Kherson thanking Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, in the Odessa Cathedral Church of the Dormition on October 5, 1984, for his good wishes on his 60th birthday



The participants in the celebrations on the occasion of the 60th birthday of Metropolitan Sergiy of Odessa and Kherson laying a wreath at the Monument to the Unknown Sailor in Odessa. October 6, 1984

ecumenical and patriotic activities for the good of the Church and the Motherland.

Metropolitan Filaret greeted Vladyka Sergiy and presented him with an inscribed panagia on behalf of His Holiness Patriarch Pimen.

The rector, Archpriest Aleksandr Kravchenko, read out an address of greeting to Metropolitan Sergiy on behalf of the Odessa Theological Seminary. Vladyka Sergiy was also congratulated by Archbishops—Pimen, Ionafan and Agafangel, Bishop Serafim, I. A. Minakov, Assistant Editor-in-Chief of *The Journal of the Moscow Patriarchate*, and V. G. Ponomarenko, private secretary of His Holiness Patriarch Pimen. Archbishop Platon, Deputy Head of the Department of External Church Relations, read out the congratulatory address from the Head of the DECR, Metropolitan Filaret of Minsk and Byelorussia, and his associates. Vladyka Sergiy was congratulated by V. V. Konovalov, Representative of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers in the Odessa Region; V. P. Romanyuk, Chairman of the Kievski District Executive Council, Odessa, and I. P. Gaidaenko, Chairman of the Odessa Regional Peace Committee. The latter presented a citation of the Soviet Peace Committee to Metropolitan Sergiy.

Congratulatory telegrams addressed to Metropolitan Sergiy from His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia, the permanent members of the Holy Synod of the Russian Orthodox Church, hierarchs, clergymen and laymen were read out at the meeting. Telegrams were also received from V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and N. A. Kolesnik, Chairman of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers.

After the meeting, Metropolitan Sergiy gave a reception in the monastery guest house.

In the evening there was a festal concert in the OTS assembly hall. The seminary choir was conducted by Hegumen Filaret and Archpriest Antonin Diakovsky, teachers at the OTS. The

guests also saw several ecclesiastical documentaries.

On October 6, Metropolitan Sergiy, Archbishop Pimen, Archbishop Agafangel, Bishop Serafim and the clergy of the diocese laid a wreath at the Monument to the Unknown Sailor in Odessa. Later the guests visited the Museum of Partisan Glory in the Odessa Catcombs.

That same day, at the OTS assembly hall, there was a solemn meeting devoted to the USSR Constitution Day. I. E. Sereda, Doctor of Law, read a paper on the occasion. Metropolitan Sergiy made a speech.

On October 8, Feast of St. Sergiy the Hegumen of Radonezh and Miracle Worker of All Russia, name-day of Metropolitan Sergiy, Vladyka Sergiy celebrated Divine Liturgy in the Dormition Church of the Odessa Monastery of the Dormition with Archbishops—Pimen, Ionafan, Agafangel and Bishop Serafim, they were assisted by the clergy of the diocese. The church was crowded with worshippers.

After the thanksgiving moleben, Metropolitan Sergiy was congratulated, on behalf of the archpastors present, by Archbishop Ionafan. A congratulatory address was read out by Archpriest A. Shokalo, secretary to Metropolitan Sergiy in the Donetsk Region. The archpastor was presented with an icon of St. Sergiy the Hegumen of Radonezh.

That same day Metropolitan Sergiy gave a reception in honour of the guests in the assembly hall of the OTS.

Patriarchal Parishes in the USA

On May 13, 1984, Sunday of the Paralytic, Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, celebrated Divine Liturgy in the Church of the Resurrection of Christ in Chicago, Ill. He was assisted by Archpriest Afanasiy Belkevich and Deacon Samuel Berondja. After the Liturgy, the archpastor discussed parochial affairs with the members of the church council.

That same day, Bishop Kliment participated in the meeting of representatives of the Ecumenical Council of Churches of Michigan with members of the delegation of religious workers from the Soviet Union in the Church of

St. Andrew in East Lansing, Mich. The Soviet group was headed by Dr. Edgar Hark, the Archbishop of the Evangelical Lutheran Church in Estonia.

On May 14, in East Lansing, Bishop Kliment met the Rev. Gustav Khopko, Executive Director of the Ecumenical Council of Churches of Michigan.

In the evening, an ecclesiastical delegation headed by Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations, arrived in Detroit to participate in the 4th Congress of the Clergy and Laity of the Patriarchal Parishes in the USA, which was held in Detroit on May 16-18 (see *JMP*, 1984, No. 8).

On May 18, Archbishop Platon and Bishop Kliment went to the Church of St. Innokenty in Detroit, where Archbishop Platon conducted a moleben and blessed the new icons brought by him for this church. In the evening of that same day, Archbishop Platon and Bishop Kliment went to the Church of St. Elijah the Prophet of God in Battle Creek, Mich., and officiated at Vespers there.

On May 19, Archbishop Platon and Bishop Kliment, assisted by Archpriests Vitaliy Politylo and Michael St. Andrew, Fathers Aleksandr Rumyantsev and Matthew Seaforce, concelebrated Divine Liturgy in the Church of St. Andrew in East Lansing.

On May 20, Sunday of the Samaritan Woman, Archbishop Platon and Bishop Kliment concelebrated Divine Liturgy in the Church of St. Michael in Philadelphia, where Archpriest Vincent Sayerino is the rector. John Carnik, president of the church council, welcomed the guests with bread and salt, children offered them flowers. After the divine service, the delegation inspected the church which was recently restored. In 1984, the church marked its 75th anniversary.

In the evening, Archbishop Platon and Bishop Kliment conducted Vespers in the Church of St. Andrew in Philadelphia.

On May 21, Archbishop Platon, Bishop Kliment and members of the delegation visited the Trinity Church in Baltimore, where Archpriest Mark Odell is the rector. After the moleben, Vlady-

ka Platon greeted the parishioners and conveyed to them the blessing of His Holiness Patriarch Pimen.

That same day, in Washington, Archbishop Platon, Bishop Kliment, Archpriest Vitaliy Politylo and Father Aleksandr Rumyantsev called at the Soviet Embassy where they were received by A. F. Dobrynin, the USSR Ambassador. Later the members of the delegation and Bishop Kliment went to the Trinity Cathedral Church in Washington (Autocephalous Orthodox Church in America) where they met His Beatitude Theodosius, Archbishop of Washington and Metropolitan of All America and Canada.

On May 22, Feast of the Translation of the Relics of St. Nicholas, Archbishop Platon and Bishop Kliment concelebrated Divine Liturgy in the Cathedral of St. Nicholas in New York. In the afternoon, the members of the delegation paid a visit to His Beatitude Metropolitan Theodosius, who gave a dinner in honour of the guests. The dinner was attended by Archbishop Pierre of New York, and Bishops—German of Philadelphia, and Job of Hartford, as well as Archpriest John Meyendorff, Rector of the St. Vladimir Seminary, representatives of the clergy, and staff members of the institutions of the Autocephalous Orthodox Church in America.

In the evening, Rabbi Arthur Schaier, President of the Appeal of Conscience Foundation in the USA, came to see Archbishop Platon.

On May 23, Archbishop Platon and Bishop Kliment, Archpriest Vitaliy Politylo and Father Aleksandr Rumyantsev paid a visit to the National Council of the Churches of Christ in the USA, where they were received by the General Secretary, Dr. Claire Randall.

That same day, in the evening, the delegation, accompanied by Bishop Kliment and Archpriest Lev Makhno, went to the Church of the Three Holy Hierarchs in Garfield, N. J., where they were cordially welcomed by the rector, Father Basil Micek, and the parishioners.

Clerics of the Patriarchal Parishes in New Jersey also arrived in Garfield. The Moleben for Travellers was conducted. Archbishop Platon delivered an exhortation and blessed all those pre-

sent just as he did in the other churches of the Patriarchal Parishes during his sojourn in the USA. Then the guests inspected the new church built by the community.

A dinner was given in honour of the guests at the cultural centre of the Church of the Three Holy Hierarchs.

In the morning of May 24, the delegation flew to Moscow.

On May 26, Vladyka Kliment set out to fulfil his archpastoral duties in Canada.

**West
European
Exarchate**

Metropolitan Vladimir visits Belgium. On September, 1-8, 1984, Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, was in Belgium.

On Saturday, September 1, in the evening, Metropolitan Vladimir officiated at All-Night Vigil in the St. Nicholas Cathedral Church in Brussels.

On September 2, the 12th Sunday after Pentecost, in the same cathedral, Vladyka Vladimir concelebrated Divine Liturgy with Archbishop Vasiliy of Brussels and Belgium, assisted by Archpriest Mikhail Stark, of the cathedral; Archpriest Nestor Frippia, of the Belgian Parish of the Protecting Veil of the Most Holy Mother of God; Hegumen Thomas, the superior of the Skete of the Icon of the Mother of God "Swift to Harken" in Perwez; Father Paul Pellemans, professor at Louvain University, Protodeacon Sergiy Reinhardt, Deacon Mikhail Gorodetsky, and Hierodeacon Ioann.

The Liturgy was attended by the Roman Catholic Bishop Luk De Hovre, Vicar of the Archbishop of Mechelen and Brussels; the prior of the Catholic Cheutone Monastery, Reverend Father Michael Van Pariese, and others.

After the Liturgy, Metropolitan Vladimir congratulated Archbishop Vasiliy on the 25th anniversary of his episcopal consecration and presented him with the Order of St. Vladimir, 2nd Class (His Holiness the Patriarch's award) and an icon of St. Michael the Archangel of God, the heavenly patron of the city of Brussels. "Many Years" was sung after the exchange of greetings. On behalf of St. Nicholas Parish, Archbishop Vasiliy was greeted by the churchwarden, V. E. Drashusov.

A reception was given at the Carmelite Monastery. It was attended by all those present at the Liturgy, as well as by the representative of the Papal Nuncio in Belgium, Manuel Monteguer de Castro, and Abbot Charles Deman from the Department of Orthodox and Ecumenical Relations of the Archbishopric of Mechelen and Brussels.

On the following days, Metropolitan Vladimir visited the Catholic Cathedral of St. Michael the Archangel in Brussels and the Orthodox Chapel of St. Anne the Righteous, as well as the Catholic Convent of the Resurrection of Christ near Namur, where divine services are conducted according to the Eastern Rite.

At the Cheutone Monastery (in the Ardennes, South Belgium), in which both the Eastern and Western rites are observed, Metropolitan Vladimir was solemnly met in the Cathedral of the Exaltation of the Cross of the Lord. The exchange of greetings was followed by dinner in the monastery refectory, afterwards the guest visited the library and had a talk with the brethren.

Metropolitan Vladimir together with Archbishop Vasiliy also visited the Catholic Cistercian Monastery in the Ardennes.

On September 8, Metropolitan Vladimir left for Moscow.

On December 4, 1984, in Moscow, Professor Emeritus of the Moscow Theological Academy, Aleksei Ivanovich Georgievsky, passed away in the 81st year of his life. The funeral service was conducted by Archbishop Pitirim of Volokolamsk, assisted by numerous clerics. A. I. Georgievsky was buried in the Preobrazhenskoe Cemetery in Moscow.



GREAT MARTYR THEODORE STRATILATES
Feast day, February 8/21

19th-century icon

THE 40th ANNIVERSARY OF THE 1945 LOCAL COUNCIL
OF THE RUSSIAN ORTHODOX CHURCH



January 31, 1945, Moscow. In the Church of the Resurrection of Christ at Sokolniki prior to the opening of the Local Council of the Russian Orthodox Church



The Locum Tenens of the Patriarchal See, Metropolitan Aleksiy of Leningrad and Novgorod (first from left), was elected Patriarch of Moscow and All Russia by the Local Council on February 2, 1945

THE 27th ANNIVERSARY OF HIS HOLINESS PATRIARCH PIMEN'S
EPISCOPAL CONSECRATION
November 17, 1984



November 17, 1984. His Holiness the Patriarch with the hierarchs during Divine Liturgy in the Patriarchal Cathedral of the Epiphany



November 17, 1984. The Patriarchal Cathedral of the Epiphany. Metropolitan Yuveneriy of Krutitsy and Kolomna greeting His Holiness Patriarch Pimen on the occasion of the 27th anniversary of his episcopal consecration

THE FEAST OF ALL THE SAINTS WHO SHONE FORTH IN THE LAND OF TVER

July 15, 1984



Metropolitan Aleksiy of Tallinn and Estonia and Metropolitan Aleksiy of Kalinin and Kashin leading a festal procession round the Cathedral Church of the Holy Trinity ("White Trinity") in Kalinin



Metropolitan Aleksiy of Tallinn and Estonia and Metropolitan Aleksiy of Kalinin and Kashin with participants in the festal divine service at the entrance to the Cathedral Church of the Holy Trinity



August 10, 1984. Archbishop Feodosiy of Smolensk and Vyazma (now of Berlin and Central Europe, Patriarchal Exarch to Central Europe), Bishop (now archbishop) Varnava of Cheboksary and Chuvashia and members of the delegation of the Polish Ecumenical Council at the monument in honour of the heroes of the Patriotic War of 1812 in Smolensk



Archbishop Feodosiy of Smolensk and Vyazma and members of the delegation of the Polish Ecumenical Council laying flowers at the eternal flame on the common grave of the liberators of Smolensk in the Great Patriotic War of 1941-1945

CELEBRATIONS OF THE 175th ANNIVERSARY
OF THE LENINGRAD THEOLOGICAL ACADEMY
October 9, 1984



Divine Liturgy in the Academy Church of the Apostle and Evangelist St. John the Divine



Archbishop Kirill of Vyborg delivering an address during the solemn meeting



Metropolitan Aleksey of Tallinn and Estonia
with clergymen, monks and laymen laying a
wreath at the monument to the warrior-liberator
in Tallinn on September 22, 1984



Metropolitan Aleksey of Tallinn and Estonia
at the monument to the warrior-liberator in
Tallinn, September 22, 1984

RUSSIAN ORTHODOX
CHURCH PILGRIMS OF
HOLY MOUNT ATHOS



August 7, 1984. The
pilgrims at the Holy
Koinotes of the Holy
Mountain



August 9, 1984. Moleben
on the patronal feast of
the Russian Monastery of
St. Panteleimon



August 10, 1984. At the
Great Lavra of St.
Athanasius the Athonite
(JMP No. 1, 1984,
pp. 16-17)

Archpriest Ioann Yumarik

On June 1, 1984, Archpriest Ioann Yumarik, the oldest cleric of the St. Aleksandr Nevsky Cathedral Church in Tallinn, passed away in the 97th year of his life.

He was born on March 25, 1888, in Parnu Uezd, Estonia, into a pious peasant family. His parents liked to pray at home and go to the House of God. Their fervent piety impressed the child deeply.

Ioann Yumarik received his primary education in a parochial school; from his youth he sang in the church choir and read on the clerics. Ioann loved divine services and this determined his future. He was diligent and purposeful and studied much at home. In the years 1909-1915 he mastered the curriculum of a pedagogical seminary; he also finished a 3-year course at Derpt (now Tartu) University and passed the examinations at the Riga Theological Consistorium and was certified a teacher of Holy Scripture. In 1918 Ioann Yumarik was made a teacher of a parochial school and psalm-reader of the Holy Trinity Church in the village of Arukyula.

On June 23, 1918, he was ordained deacon and in January 1921—presbyter. Father Ioann served in many parishes, later he was a superintendent dean in the north and the south of Estonia.

From 1962 till his death he ministered in St. Aleksandr Nevsky Cathedral Church in Tallinn.

For nearly 40 years Father Ioann devoted his life to educational work, which he combined with his pastoral duties. For his selfless, zealous and indefatigable service of the Church of God, he was presented with many ecclesiastical awards including the Order of St. Vladimir, 2nd Class, and the Order of St. Sergiy of Radonezh, 2nd Class, and granted the right to wear a patriarchal cross.

From his childhood Father Ioann sincerely believed in God and devoted all his life to Him. Inscribed on a priest's cross are the following words of St. Paul the Apostle: *Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12). Father Ioann was such a priest—pure and chaste. He deeply revered the Church and the House of God to which he always hurried, despite infirmities and old age, to the last day of his life. He fulfilled his pastoral duties reverently, sincerely, with his whole heart, whether conducting Divine Liturgy, All-Night Vigil,



Baptism, Matrimony, moleben or funeral service, preaching sermons or reciting commemorative list with secret prayers at the prothesis while cutting out particles from the prosphorae for numerous souls.

Father Ioann was noted for his simplicity, sociability and cordiality. He was a man without guile, humble and good. Metropolitan Aleksiy, Administrator of the Tallinn Diocese, once said about him in a private conversation: "He is a good man". This laconic remark described him exactly. Father Ioann died on the second day of the Feast of the Ascension of the Lord. His sudden death filled the hearts of all who knew him with deep sorrow.

The funeral service in the cathedral church was conducted by the clergy of the Tallinn Diocese in the presence of numerous believers.

Metropolitan Aleksiy of Tallinn and Estonia, who was at that time in the Holy Land, telegraphed his condolences; the message closed with the following words: "Eternal memory to him and gratitude for his life, efforts, good deeds and Christian love which he bore in his heart and generously shared with all around him."

Archpriest Ioann Yumarik was buried in the St. Aleksandr Nevsky Cemetery in Tallinn.

Archpriest VLADIMIR ZALIPSKY

Vladimir Yurievich Vulfert

On August 22, 1984, Vladimir Yurievich Vulfert, one of the oldest teachers at the Moscow theological schools, passed away.

He was born of February 23, 1907, in Moscow, into a lawyer's family. In 1930, he graduated from the Department of West European Languages and Literature of Moscow State University. From 1931, for more than twenty years, he lectured at higher educational institutions in Moscow.

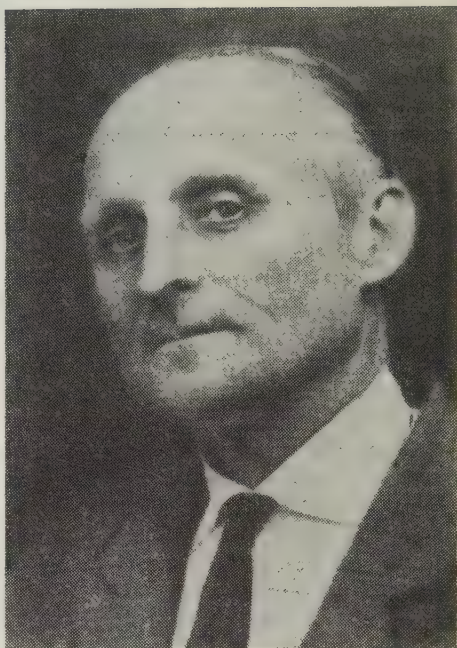
V. Yu. Vulfert fought in the Great Patriotic War.

From 1955 to 1982, Vladimir Yurievich taught English at the Moscow Theological Academy and Seminary.

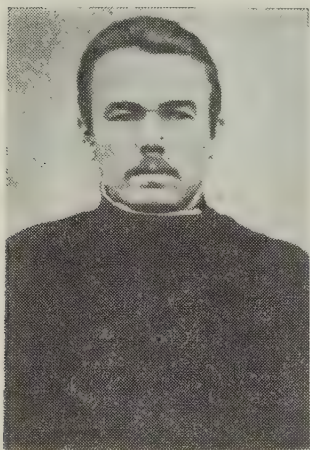
In the last two years of his life Vladimir Yurievich's health deteriorated and he had to abandon teaching. But even after his retirement he continued to take keen interest in the life of the academy.

The funeral service was conducted in the Church of the Resurrection (Voskresenie Slovyushcheye), Aksakov Lane, Moscow. V. Yu. Vulfert was buried in the Vvedenskie Gory Cemetery in Moscow.

Deacon VALENTIN ASMUS



IN MEMORIAM



Deacon **Ioann Iakovlevich Kolyada**, of the Church of the Nativity of the Blessed Virgin in the village of Glubokoe, Minsk Diocese, passed away on Sep-

tember 20, 1984.

He was born on August 27, 1947, in the village of Rubel, Stolín District, Brest Region, into a priest's family. He studied at the Brest Pedagogical Institute. On May 12, 1974, Bishop Ioann of Kuibyshev and Syzran ordained him deacon to serve in the Protecting Veil Cathedral Church in Kuibyshev. That same year he became a member of the clergy of the Minsk Diocese. From 1975 to 1980 he served in the Protecting Veil Cathedral in Baranovichy, Brest Region, and from 1980 to his death he served in the Church of the Protecting Veil in the village of Glubokoe, Vitebsk Region.

In 1983, Father Ioann graduated by correspondence from the Moscow Theological Seminary.

Father Ioann's zeal in conducting divine services, his care for the House of God, his kindness and responsiveness won

him the love of all who knew him. His sudden death caused the clerics and parishioners deep pain and sorrow.

The funeral service in the Church of the Nativity of the Blessed Virgin was conducted by Archpriest Serafim Gogolushko, Superintendent Dean of the Glubokoe Church District, Archpriest Gennadiy Dzichkovsky, Father Ioann's relatives in Holy Orders—Archpriest Iakov Kolyada, the father of the deceased, Archpriest Andrei Kolyada, Fathers Anatoliy Kolyada and Grigoriy Kolyada, and numerous clerics of the deanery. The funeral service was attended by a crowd of parishioners.

Metropolitan Filaret of Minsk and Byelorussia sent a condolatory telegram to the Rector of the Church of the Nativity of the Blessed Virgin, the clergy of the deanery, parishioners, relatives and friends of Father Ioann.

SERMONS

"O Peaceful Light"

In the Name of the Father, and of the Son, and of the Holy Spirit.

At Vespers, when the last sticheron to "Lord, I have cried" which is dedicated to the Mother of God and contains the teaching of the Church on the Incarnation of our Lord Jesus Christ is being sung, the candle-bearer with a candle comes out of the North Door of the sanctuary, he is followed by the deacon with the censer and the priest. After the deacon, or the priest, has intoned the ecphonesis: "Wisdom, be steadfast"¹ and they have returned to the sanctuary, the following hymn is sung: "O Peaceful Light of the holy glory of the Immortal Father, Heavenly, Holy, Blessed, Jesus Christ! Now that we are come to the setting of the sun and behold the evening light, we sing in praise of God the Father, the Son, and the Holy Spirit. It is meet at all times to praise Thee in hymns with happy voice, O Son of God Who grantest life: therefore the world gives Thee glory."

Back in the early days this hymn became an imperative at the evening service and since the 2nd-3rd centuries this sacred hymn has been sung in all the Orthodox churches. It has three basic themes.

First comes the address to the Lord Jesus Christ:

"O Peaceful Light of the holy glory... of the Immortal Father... Jesus Christ" that means "Thou, O Lord Jesus Christ, at the Beginningless Light from the Heavenly Father", Christ Himself says: *I am the light of the world... no man cometh unto the Father, but by me* (Jn. 9.5; 14.6). And the Holy Apostle John says at the very start of his Gos-

pel: *That was the true light... and we beheld his glory, the glory as of the only begotten of the Father* (Jn. 1.9, 14). The most important thought contained in this hymn is the fact that the Lord Jesus Christ is the True Light, the brightness of the Father's glory (Heb. 1. 3) here on Earth for all of us through His Holy Church.

The second theme is the prayer to the Holy Trinity: "Now that we are come to the setting of the sun and behold the evening light, we sing in praise of God the Father, the Son, and the Holy Spirit", that is to say, all of us who have come in the evening, at sunset, seeing the peaceful evening light, glorify the Holy Trinity: the Father, the Son, and the Holy Spirit, with a prayer of thanksgiving for the day that has passed and for all our life. The Holy Fathers and Teachers of the Church tell us that when we pray we must first glorify God, then thank Him for the mercy which we have received, and only afterwards make supplications for our needs. Thus, having invoked the Lord Jesus Christ, we thank the Holy Trinity—the Father, the Son, and the Holy Spirit, our God, for all the good granted to us. This is our thanksgiving hymn for every evening.

The third theme is about our spiritual state. It makes us ponder over what we are and what we should be: "It is meet at all times to praise Thee in hymns with happy voice, O Son of God Who grantest life: therefore the world gives Thee glory," that is to say, "Thou, O Lord Jesus Christ, Pre-Eternal and Mighty Light, are worthy of the glorification only by saints, but Thou givest life to all, therefore the whole world (even though unworthy of Thee) glorifies Thee."

Thus, to sum up the meaning of the

¹ Sermon delivered on November 25, 1984, after akathistos in the Church of the Resurrection (Voskresenie Sloveshcheye), Nezhdanova, Moscow.

hymn, we turn to our Lord Jesus Christ, call Him the Pre-Eternal Light and, unworthy to sing the divine hymn in honour of the Lord God, nevertheless we humbly, contritely, and thankfully sing to Him the evening hymn of glorification.

Why did the hymnist, who lived so long ago that his name is lost in olden times,² address the Lord God with the words "Peaceful Light"? The Lord calls Himself *the light* and the Apostles bear witness to this. But why "peaceful" light? Why the unusual combination of the ideas—light and peacefulness?

The hymn was written originally in Greek and the Greek word used denotes several things: joy, quiet, peacefulness, reconciliation, good-naturedness, wishing everyone good. With this word, which we come across in other hymns and in the works of St. John Chrysostom whom we are commemorating today, the Greeks denoted the state of soul in which passions, warring against man and tearing the soul apart, calm down and there comes grace-filled peace, tranquillity and quiet—then the soul is filled with joy.

Christ is the Peaceful Light, Which gives joy and peace, suppresses passions and pacifies the conscience of a man who repents and offers a prayer of thanks. Warning us against the danger of falling into the opposite state, the Lord tells us not to imitate the Pharisees who *disfigure their faces, that they may appear unto men to fast.... But thou, when thou fastest, ...wash thy face* (Mt. 6. 16-17) and appear joyous before people. Do not have a gloomy countenance as the hypocrites, not to offend with duplicity the treasure of the Spirit which, according to St. Paul, *is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance* (Gal. 5. 22-23).

Christ frequently speaks of the opposite states of the soul—darkness, proceeding from sin, and light and joy, which man receives from God. *If therefore the Light that is in thee be darkness, how great is that darkness!* (Mt. 6. 23). With what kind of darkness can the gloom be compared of a man's soul which has voluntarily chosen the path of sin, embittering the mind and heart, plunging into gloom, and tread-

ing the road to death? Gloom and utter darkness await one who loves darkness more than light (Jn. 3. 19).

Here, brothers and sisters, are the two opposite states—peaceful and joyful light, in which all is reconciled and the soul triumphs, when grace-filled peace enters it; and darkness into which man is plunged if he turns away from goodness, becomes deaf to the voice of conscience, and abandons himself to the power of darkness.

None can enter the Kingdom of Heaven but through Jesus Christ (Jn. 14. 6); the Lord, however, leads men by different paths to repentance, purification and light.

Let us recall the narrative about the Prophet Elijah. How he, filled with sorrow at the sins of men, asked God to punish them more severely and the Lord granted his prayer. For more than three years the people of Israel suffered a terrible punishment—drought, failure of crops, and hunger. But the people did not improve. They became more embittered and fell into greater sin. Then the Lord gave the Prophet Elijah a sign: the Lord would pass before him and reveal His will. There arose a tremendous wind which destroyed mountains and smashed cliffs, but the Lord was not revealed in the wind. Then the earth shook and opened, but the Lord was not in the earthquake. After the earthquake, fire rained down, but neither was the Lord in the storm elements. After they ceased raging the Prophet felt a gentle breeze and in the will of God on the salvation of man was revealed to him. And the Prophet Elijah perceived that God was terrible, but withal good and merciful (1 Ks. 19. 9-12). The Lord suffers human imperfection and waits to see when man will repent finally, will lift his eyes from the earth, from darkness into light, and receive the light of grace into his soul.

Brothers and sisters, we hear light mentioned in many of our church hymns. At every Matins, before the singing or reading of the Great Doxology there is the ecphronesis: "Glory to Thee Who hast shewed us the light!" During Lent, at the Liturgy of the Presanctified Gifts, the priest with a candle in his hand stands in the Holy Doors and

ones: "The Light of Christ illumines
of you". The Lord gives light to all
to seek peace and love. And when
the light enters the soul, it brings with
peace, joy, quietness, calm and re-
conciliation. That is why at Vespers we
ways listen with such deep prayerful
eling to the divine hymn "Peaceful
ght", the thanksgiving evening hymn
Christ the Light Who came into the
orld.

Christ's Light is over us. Christ's
ght can also be within us. Let const-
ant remembrance of this illumine our
ces and help to throw off the burden
sin from our souls, to be free of the
avy gloom of sorrow and grief born
ost often from the vanities that fill
foolish soul. Christ's Light calls to
and we should go to it all through-
r earthly lives, in order to become the
children of light (Eph. 5. 8), and not
e the children of darkness.

May Christ's *Light, which lighteth*
every man (Jn. 1. 9), be the lodestar of

our souls to the Kingdom of Heaven.
Amen.

NOTES

(1) "Wisdom, be steadfast!" is an ecphronesis
at divine service by which the faithful in the
church are called to hear attentively what will
be sung or read.

(2) The hymn "Peaceful Light" is said to
have been composed by various men who lived
in the 2nd, 3rd and 7th centuries, including the
Holy Martyr Athenagoras the Bishop of Athens
and St. Sophronius the Patriarch of Jerusalem.
Apparently St. Basil the Great has this hymn
in mind when he says in the book "On the Ho-
ly Spirit": "Who was the author of the words
spoken at the evening thanksgiving I cannot
say, but since the earliest days the people have
lifted their voices saying: 'We sing in praise of
God the Father, and the Son, and the Holy
Spirit.'"

"It seemed wise to our fathers to accept the
grace of the evening light with thanksgiving
and not in silence. We do not know who is the
author of the thanksgiving words at twilight;
the people, however, sing the old hymn and
none consider impious those who chant: 'We
praise the Father, and the Son, and the Holy
Spirit of God,'" St. Basil the Great. *Works*.
Moscow, 1846, part 3, p. 346.

Archbishop PITIRIM of Volokolamsk

On the Sunday of the Prodigal Son

*It was meet that we should make merry, and be glad: for this
thy brother was dead, and is alive again; and was lost, and is
found* (Lk. 15. 32)

Brothers and sisters, in to-
day's Gospel lesson we heard
the parable about a younger
son who got tired of his fa-
ther's surveillance and asked
for his portion of the inheritance. Ha-
ving received it, he went away into
another country where he lived prodi-
gally and spent all his riches. Soon
after, there was famine in the land and
living in dire need he came to his sen-
sels, repented of his conduct, and resol-
ed to return to his father's home and
ask forgiveness. The loving father, with
great joy, ran out to meet his son, for-
gave him and reinstated him in son-
ship. In honour of his return, the father
ordered the fatted calf to be killed and
everyone feasted and rejoiced.

But the elder son, who was toiling in
the field at the time, regarded the whole
situation differently. Drawing near
the house and hearing the singing he
did not hurry in to ask his father the
cause of the rejoicing, but asked one

of the servants. Learning about the re-
turn of his brother and that his father
had ordered the killing of the fatted
calf, he was filled with wrath and
would not even enter the house. The be-
haviour of the elder brother showed
that he was proud, egoistic, stubborn
and envious. He was offended and in-
dignant that they were feasting without
him and not in his honour; he felt hu-
miliated that love and attention were
focussed not on him, but on another.

The kind and loving father, who had
gone out to meet his younger, prodigal
son, went to his obstinate son too and
lovingly entreated him to come and join
in the rejoicings of the home. But the
loving words only irritated the elder
son further; he reproached his father
and began settling scores with him:
Lo, these many years do I serve thee...

Unlike his brother he had remained
with his father, but he had evidently
done so through cupidity. He worked
hard, but apparently to show his father

and when opportunity arose to tell him that he was not like his younger son:

Neither transgressed. I at any time thy commandment... (Lk. 15. 29). He considered himself a good and obedient son; he, however, fulfilled his father's orders not because he loved him and revered his will, but to show him that he was not like his younger brother.

And yet thou never gavest me a kid... (Lk. 15. 29). The son demanded reward from his father for his sham love and obedience. Whereas the younger son had ceased to love his father while away from him, the elder son had lost it while living with him under the same roof. From a son he had turned into a hireling.

Why did he want a kid? To feast with his friends. It seemed that the company of his kind and loving father did not make him happy. He wanted other company—friends in sin. In this he was no different to his prodigal brother. Trying as harshly as possible to show up the injustice of his father, the refractory son indicated his attitude to his brother: *But as soon as this thy son was come, which hath devoured thy living with harlots, thou has killed for him the fatted calf* (Lk. 15. 30). How much pride and contempt for his own brother are contained in these words. He despised him so much that he did not even call him Brother, counting it an offence to himself.

In the heart of the elder son there was neither love nor even sympathy for his fallen brother, who was in need of support. He did not have love or respect for his father either. His heart was full of malice and pride.

How did the father respond to his elder son's malicious attitude and pride? He said to him: *Son, thou art ever with me, and all that I have is thine* (Lk. 15. 31). The father countered the malice and pride of his elder son with patient, paternally tender love. He did not condemn his son, but amicably reasoned and shamed him. Indeed, how patient is a father's love! The son had not called him "Father" once, but he, despite the rudeness of his son, called him tenderly: *Son!* The father addressed this word to his son's heart and meant: "My son, how art thou speaking to me, remember thyself!"

Thou art ever with me... (Lk. 15. 31). "You have no reason for complaint. My

love is always with you despite the fact that you have no only feelings towards me as you have now revealed. Why do you want a kid? Why do you shun my love and seek love among friends? Are my goods more to you than I? But, *all that I have is thine*. All that belongs to me is your property, too, and it is worth far more than your labour, only remain my son."

"As for thine attitude to thy brother *it was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost and is found* (Lk. 15. 32)." The father did not denounce or reproach his son, but again reasoned with him with paternal tenderness saying that he must love his brother even though fallen.

Here, brothers and sisters, is an amazing struggle between love and egoistic pride. What does it teach us?

There are many amongst us who are like the elder son. Outwardly they fulfil God's commandments and observe ecclesiastical and social customs, try to avoid everything that violates established regulations, for this they are considered good Christians. But their hearts are full of pride and egoism and are often hard as stone and cold as ice. Not having any obvious vices they think highly of themselves and speak proudly of their merits. Pride and egoism deaden their love for God and their neighbour. They expect reward from God for their merits, are envious and indignant if the Lord bestows His benevolence not upon them, but upon others; even if they happen to be their near and dear ones, whom they consider sinners worse than themselves unworthy of their or God's love, and that is why they regard them with contempt even if they repent of their sins.

But our Heavenly Father cares even for such obstinate sons of His. He reasons with them, lovingly, meekly and patiently; tries to soften their hardened hearts and awaken love in them for Himself and their fallen brothers.

None of us are sinless, therefore let us be kind towards our sinful younger brothers, let us rejoice and be glad that they have repented of their sinful ways and imitate them in their repentance.

This is what the Gospel parable about the father and his two sons teaches us. Amen.

Archpriest NIKOLAI SMIRNOV

On the Healing of the Soul

In the Name of the Father, and of the Son, and of the Holy Spirit.

When a man begins to return to life after a grave illness, there are certain signs of his recovery. He ceases to be indifferent to things and begins to ask for food. He feels that the illness is receding and wants to overcome it, takes medicine willingly and is not afraid of death, because strength is flowing into him speedily.

So, too, return to spiritual life has its own signs. *Blessed are the poor in spirit: for theirs is the kingdom of heaven* (Mt. 5. 3), says the Lord. Once a man feels his spiritual poverty it means that he shall live. Because the poor are not merely those who possess nothing. Spiritually indigent are all: nobody by himself can acquire Eternal Life, constant happiness or spiritual gifts. One who does not have, but asks humbly is called poor. Nobody has anything, but blessed is he who recognizes his poverty and like a beggar persistently asks of the Lord; blessed, because the Lord has the power to give him everything necessary and immeasurably more.

The Lord says: *Blessed are they that mourn: for they shall be comforted* (Mt. 5. 4). Round each man a wall of sin rises which fences him off from God the Source of good and joy. All are sinners, but blessed is he who has spiritually awakened and sees in what danger he is; blessed is he who weeps over this for he shall be comforted and forgiven his sins.

The Lord says: *Blessed are the meek: for they shall inherit the earth* (Mt. 5. 5). One who is meek stands firmly on the path to salvation. If a man has become meek, it means that he has perceived that he himself is to blame for all his misfortunes, he will no longer be angry at anyone and will not do evil to anyone.

The Lord says: *Blessed are they which do hunger and thirst after righteousness: for they shall be filled* (Mt. 5. 6). Blessed indeed is the spiritually sick man who desires at last to

eat genuine food: the Word of God. The Word which proceeds from the mouth of God can fill the reviving soul, and only the One Who created Heaven and Earth can teach us to live worthily on Earth.

And blessed is he who, having overcome the ailment of sin, tries to keep his heart pure: *Blessed are the pure in heart: for they shall see God* (Mt. 5. 8).

Blessed are the merciful... (Mt. 5. 7). *Blessed are the peacemakers...* (Mt. 5. 9). Blessed, because being merciful to all, having peace in his heart and around himself, are sure signs that the Christian is recovering spiritually.

Spiritual health is tested and strengthened by trials and sorrows. The Lord calls blessed those who bear them joyously in the Name of Christ. To them the Lord says: *Rejoice, and be exceedingly glad* (Mt. 5. 12), for they have tasted the bliss of life in Christ to such an extent that they will never consent to leave the path of following after Him.

We hear the *Beatitudes* at Divine Liturgy. While they are being sung the Entrance with the Gospel takes place. The Gospel is Christ Himself coming to preach a sermon. We hear His words, telling us what we must do to enter after Him into the Kingdom of Heaven. The *Beatitudes* are like a mirror placed before a soul—look into it and see if there is humility, grief over sins committed, meekness. Is there thirst for righteousness, purity, mercy, and readiness to endure? Are you ill or healthy spiritually? If you are ill, hurry to the spiritual hospital and do not leave it until you are healed. Try through repentance and prayer to acquire virtues pleasing unto Christ, but do not despair if you cannot acquire them immediately. For earthly life is given to us for this purpose: for labour, repentance and patience. What joy it will be for us when these Gospel virtues establish the Kingdom of God in our hearts. May the Lord help us to gain it. Amen.

Father VYACHESLAV KLEMENTIEV

PEACE MOVEMENT

CHURCH FOR SOCIETY

Representatives of Churches in the USSR Visit the United States

At the invitation of the American organization "US-USSR: Bridges for Peace", a delegation of representatives of Churches in the USSR was on a visit in the USA from September 27 to October 11, 1984. The delegation included: from the Russian Orthodox Church—Archbishop Irinei of Kharkov and Bogodukhov (head of the delegation), Archpriest Leonid Kuzminov, Rector of St. Nicholas Church at the Preobrazhenskoye Cemetery in Moscow; Archpriest Arkadiy Tyshchuk, Rector of the Church of the Tikhvin Icon of the Mother of God in Moscow; G. F. Glushik, a third-year student of the Moscow Theological Academy and a staff member of the Department of External Church Relations, and S. G. Gordeyev, DECR staff member and interpreter; from the Georgian Orthodox Church—Protopresbyter Guram Shalamberidze, Rector of the Sion Patriarchal Cathedral in Tbilisi and an instructor at the Mtskheta Theological Seminary; from the Armenian Church—Bishop Garegin Nersisyan of Ararat; from the Roman Catholic Church in Latvia—the Rev. Janis Voitinsh; from the All-Union Council of the Evangelical Christians-Baptists—M. V. Melnik, Assistant Senior Presbyter of the AUCECB in the Ukraine, and I. V. Bukatiy, superintendent of the All-Union Council of the Evangelical Christians-Baptists in Byelorussia.

At the Montreal Airport the delegation was met by Clinton C. Gardner, Executive Secretary of the organization "US-USSR: Bridges for Peace", and his assistant, the Rev. Richard Hough-Ross. After a five-hour drive in a bus the delegation arrived at the small town of Norwich (Vermont) where the "Bridges for Peace" Centre is located. The guests were accommodated at the homes of members of this organization.

On September 28, a press conference was given to journalists and the local TV and Radio. Then began a series of conversations and discussions in which participated the visiting Church representatives from the Soviet Union and members of the "Bridges for Peace", the majority of whom belong to the United Church of Christ, the Episcopal Church and the Presbyterian Church. On that day and the following days the themes discussed were "How Can Churches in the US and USSR Cooperate in Building Peace: Overcoming Enemy Images and Reducing the Threat of Nuclear War"; "How 'Pastoral Letter on War and Peace' by Roman Catholic Bishops Can Promote Better Understanding of These Questions"; "How Can American Public Receive Better Information About the Russian Orthodox Church and Other Christian Groups in the USSR".

On Sunday, September 30, the members of the delegation attended a divine service. Then the delegation was divided into five groups to follow different itineraries. At the invitation of a member of the Roman Catholic organization Pax Christi International, the Rev. Paul McLaughlin, two groups visited the town of Lowell, Massachusetts, where they attended Mass and a festival "Fellowship in Faith". Archbishop Irinei delivered an address.

On October 1, in Boston, Archbishop Irinei gave an interview to journalists and at the Radio Centre. Then together with Archpriest A. Tyshchuk, the Rev. Janis Voitinsh, the Rev. Paul McLaughlin, Clinton Gardner and S. G. Gordeyev, he paid a visit to the Roman Catholic Archbishop of Boston, the Most Rev. Bernard Law.

On the following days the delegation visited North Providence (Rhode Island), West Chester and Cumberland

where they attended divine service at the church of the Autocephalous Orthodox Church in America and a reception given by Pax Christi International.

On October 5, Archbishop Irinei together with the members of the delegation visited a school in Brooklyn, where at Martin Luther King's Memorial Hall they had a meeting with the pupils. At the Massachusetts City Hall the delegation was greeted by the governor of the state, Michael Dukakis, the only Orthodox governor in the United States.

On Saturday, October 6, Archbishop Irinei arrived in New York, where he was met by Bishop Kliment of Serpukhiv, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, and by Archpriest Lev Makhno, Dean of St. Nicholas Cathedral Church in New York. The delegation visited St. Vladimir Theological Seminary and paid a visit to the Primate of the Autocephalous Orthodox Church in America, His Beatitude Theodosius, Archbishop of Washington and Metropolitan of All America and Canada. The rector of the seminary, Archpriest Prof. John Meyendorff, was also present.

In the evening, Archbishop Irinei and Bishop Kliment, assisted by Archpriests—Arkadiy Tyshchuk, Lev Makhno, David Abramtsev, Basil Micek and John Kassatkin, and Deacon Sergiy Kovalchuk, officiated at All-Night Vigil in the Church of the Three Holy Hierarchs in Garfield. The rector of the church, Father Basil Micek, in his greeting reminded Archbishop Irinei of the day, when he, in his capacity as Administrator of the Patriarchal Parishes, had laid the first stone in the foundation of that church.

On Sunday, October 7, the 17th Sunday after Pentecost, Archbishop Irinei concelebrated Divine Liturgy in St. Nicholas Cathedral Church in New York with Bishop Kliment; they were assisted by Archpriest Arkadiy Tyshchuk and Archpriest Lev Makhno. After the Liturgy the visitors had a meeting with the parishioners of the church. In the afternoon, Archbishop Irinei, Archpriest Arkadiy Tyshchuk and the Rev. Janis Voitinsh participated in the ecumenical service in Boston.

From October 1 to 7, the other groups visited different towns. Arch-

priest Leonid Kuzminov and G. F. Glushik, when in York, Pennsylvania, visited a school, York College and Women's Association. In Lancaster, they, together with Bishop Garegin Nersisyan and Protopresbyter Guram Shalamberidze, attended an evening at the University Club; they also visited a Mennonite community, and, in Washington, attended a session of the Congress.

Bishop Garegin Nersisyan and Protopresbyter Guram Shalamberidze went to West Chester and Lancaster where they visited the University and schools, and attended a divine service in a Presbyterian church. They were interviewed by members of the press in West Chester and Philadelphia.

M. V. Melnik and I. V. Bukatiy visited Burlington, Rutland, Springfield (Vermont), where they met Baptists, and gave interviews to the local mass media. They also paid a visit to a Benedictine monastery on the outskirts of Springfield.

On October 8, all the members of the delegation arrived at Framingham and settled at Edward's House—United Church of Christ Centre, Massachusetts. Clinton Gardner and Richard Hough-Ross also arrived.

On October 9 and 10 the delegation and American representatives had final meetings. The theme of the plenary session was "How Can Churches in the US and USSR Cooperate in Building Peace". Then the participants in different groups discussed the following themes: "The Life of the Christian Church in the Soviet Union", "Individual Parish Life in the Soviet Union", "The Challenge of Peace" (US Catholic Bishops' Pastoral Letter on War and Peace). During the discussion an unanimous opinion was expressed that such meetings would be very advisable. Clinton Gardner told the meetings about the organization "US-USSR: Bridges for Peace" and its tasks. On October 10, Prof. Dorothy Austin addressed the session and emphasized the contribution of the believers to the theology of peace; she called for a moratorium on the propagation of war as a whole, and for the replacement of the arms race by a "race of confidence".

Upon the completion of the meetings there was a farewell banquet in Boston

which was attended by members of the "US-USSR: Bridges for Peace", the delegation from the Soviet Union and representatives of different denominations in the USA.

At the invitation of Bishop Methodios of Boston (Patriarchate of Constantinople), Archbishop Irinei together with members of the delegation paid a visit to the Greek Orthodox Seminary of the Holy Cross. The guests had a talk with the teachers and looked over the seminary and its library. At the entrance to the chapel Archbishop Irinei was met by Bishop Methodios of Boston who asked him to lead Vespers. After the service there was an exchange of greetings followed by supper with the students and professors.

On October 11, the delegation left for Moscow via Montreal.

The members of the delegation are convinced that the various contacts, speeches, meetings with Americans, visits to churches, colleges and universi-

ties during their fortnight's visit to the United States will help to establish good relations between the Churches and peoples of the two great powers. The visit of the Church delegation from the Soviet Union helped Americans to clarify many things. They evinced a great desire to learn the truth about life in the Soviet Union and about the position of religion here. The Americans are alarmed at the worsening of relations between the USA and the USSR, and are sincerely interested in the development of good relations between the peoples of our two countries. One American school addressed a letter to the President of the United States, insisting that R. Reagan apologize to the Soviet Government for his "joke" in which he threatened the Soviet people with total annihilation. Many Americans asked the Church representatives from the Soviet Union to tell the Soviet people that they did not approve their president's foreign policy.

Bridges of Friendship

For the first time in its history, mankind has approached the brink of self annihilation. None of the thousands of wars mankind has lived through, including the two world wars, have ever threatened to wipe off life on this planet, including man. In this troublous time, Christians as always turn their gaze to the Holy Scriptures.

Back at the time of Moses mankind received the great covenant from God, Who said: *I give unto him my covenant of peace* (Num. 25. 12). God has no pleasure in the death of men (Ezek. 33. 11), and He forbade his disciples to command fire to be sent down from Heaven upon those who refused to accept Him (Lk. 9, 54-56). He likewise ordered St. Peter to return his sword into its scabbard (Mt. 26, 52). Therefore any action that jeopardizes human life must be regarded as a crime against God's will. The priceless gift of life is given to man but once and each of us is answerable before God's *covenant... of life and peace* (Mal. 2. 5). The fate of Hiroshima and Nagasaki should fill us with fear and trepidation

for the indifference shown towards this sacred Covenant of Peace and to the One Who made man. Men should safeguard the great mystery of life whose destiny depends to a large extent on human will. The Psalmist admonishes us, saying: *Depart from evil, and do good; seek peace, and pursue it* (Ps. 34. 14), for according to St. Paul the Apostle *God hath called us to peace* (1 Cor. 7, 15). Sending His disciples to preach His Good News, our Saviour gave them peace and this peace they brought to men (Lk. 10. 5). Therefore it should be clear to us, believers, that opposing peace means opposing God. And calling to war can only be regarded as madness. For this reason the Russian Orthodox Church blesses with joy and love all the initiatives of men of goodwill to consolidate universal peace. And it gives us joy to see our own nation standing in the vanguard of the champions of peace.

We are mindful of what was said by His Holiness Patriarch Pimen of Moscow and All Russia on May 9, 1982, in the Patriarchal Cathedral of the Epi-

phany, before the opening of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". He said: "Christians are no small force in this world, and if they all unite in their aspirations for peace, in keeping with the Commandments of the Saviour, then we are confident that hostility that divides the world can be overcome".

Realizing that the enemy number one of all mankind is the threat of nuclear war, we went to faraway America to pioneer in the building of bridges of friendship.* We have been invited by the organization "US-USSR: Bridges for Peace", which has its headquarters in Norwich, Vermont. The organization was founded in May 1981, when an assembly of members of various denominations called for a nuclear weapons freeze. Following the appeal, 80 per cent of the population of this state is now voting for a freeze on these infernal weapons, as was noted by the Rev. Gordon Bourne, a Baptist from Springfield. The administrative secretary of the organization, Clinton C. Gardner, said at the opening of the conference that they wanted to make their own contribution to the cause of peace. In this difficult time, he said, our nations feel mutual distrust and the aim of the organization is to do away with it. He also said that the conference participants had met to decide how their nations should cooperate in order to save peace. The three-day discussion resolved a plan of action: efforts of the Church for peace should be brought to the attention of the government; wars should not be revived, they should be banned; the resources spent on preparations for war should be spent on the needy; nuclear weapons should never be used even for defence, because they are amoral and criminal.

Posters appeared in the streets of Norwich saying: "Down with Nuclear Arms!"; "We Vote No!"; "Freeze Is Work That Requires Effort".

We clergymen from the Soviet Union told the conference participants on behalf of our people, who know full well what war means, that war was not a

natural calamity, therefore it could be averted and that it was very important that war be outlawed. In the existing conditions in the United States a peace organization must have public support. In private conversations residents of Vermont told us that as soon as one passed from words about peace to practical actions, one immediately became an opponent of the administration on Capitol Hill.

On Sunday there was a solemn divine service led by the Rev. Kurt Minter, Head of the Conference of the United Church of Christ in Vermont. The children had prepared a special musical programme for the occasion and the choir sang a Church hymn.

At noon the delegation divided into five groups and went to various cities and towns in order to attend religious services, pray for the friendship of our nations and declare on behalf of the people of our own country that we wish the American nation a lasting peace. At first the members of the delegation encountered surprise and distrust, but gradually there was joy at the encounter. We learned about life in the United States in York, Pa. Near one of the churches a group of some 20 persons staged a protest demonstration against the visit of Soviet citizens to their country. They carried placards saying: "They are here to deceive, divide and destroy", "Don't trust them; first they freeze and then scorch". Frenzied propaganda against our country poisons the minds of the Americans to such an extent that some of them come out with such placards. Fortunately, they are in the minority.

The ecumenical service, however, took place and people came readily to meet the Soviet guests. After the service everyone wanted to come and shake hands with us, exchange a word of greeting and continue the conversation. It was the same at our subsequent visits to churches, universities and meetings. A smaller group of demonstrators turned up on the following day near the University Club in Lancaster, where we talked for more than three hours with people who crammed the hall to meet the envoys from Russia. The protesters were also in the hall and their leader left only when Archpriest Leonid Kuz-

* About the composition of the delegation see the article which appears earlier in this issue.

minov was asked to bless the audience. And in general, at the end of religious services and various meetings with long discussions, we heard one and the same request that a blessing be bestowed. This stressed the desire of the Americans to have a prayerful communion with the representatives of our Church.

Another interesting fact told us by Americans themselves was that when the protesters were asked where they had got hold of their information about the Russians, they just replied that they knew what they were talking about and would say nothing more.

The *York Daily Record* wrote on the following day that on October 1 in the evening, a service was conducted in the First Presbyterian Church for peace and understanding between the USA and the USSR. Prayers were offered for better mutual understanding which was the goal of the Soviet visit. The paper also carried a statement by a member of the delegation, Georgiy Glushik, who said: "The only goal of our visit is to establish mutual understanding between the Soviet and American peoples. I shall pray that McIntyre [the leader of the protesters], will begin to understand as a Christian that no one in the world wants war and that everyone wants to live in peace. This is what we must understand." The paper went on to say that some of the congregation showed much less comprehension of the protesters' views. One of them said that while they were trying to understand each other, he [McIntyre] was preaching hatred, which did not strike him as a Christian approach.

Next day the same newspaper carried a detailed report about our delegation, quoting the opinion of the Rev. Blair Monie, the head of the First Presbyterian Church in York and organizer of our tour. He said that they had no illusion that a week could solve all the problems in US-Soviet relations. But it was a grassroots effort to get to know the Soviet people and to understand them and their concerns.

Members of the delegation had meetings and discussions with students and teachers in several schools, who had never met anyone from distant Russia before. The propaganda paints Russians as gloomy and uninviting people, but

on this occasion children had the pleasure of talking to people who were much better informed about the United States than they were about the Soviet Union. And not children alone, at our first meeting in York there was a 96-year-old American woman who came especially to see us and say a few kind words about the Soviet people. The constant, though not always objective coverage of our visit by the US press and television helped to keep the public informed about the stay of the Christians from the USSR in their country. And it would be no exaggeration to say that these meetings with the Russians held many surprises for a considerable number of Americans. One could also understand well their eagerness to get first-hand information about our people and in greater detail. Their questions covered practically all spheres of Soviet people's life and activities. Attaching great importance to our visit, the organizers of the tour included a visit to Washington. The Rev. Blair Monie took an active part in explaining to the Senator of Pennsylvania the objective of our visit. Our week-long stay in hospitable York and its environs gave us an opportunity to meet people who represent the greater cross-section of the US population. And all of them were in favour of a dialogue and peaceful mutual relations, and against militarization. The meetings were of mutual benefit and both sides are hopeful that they have helped to arouse greater public interest in the Soviet Union. The Rev. Blair Monie said that we had done a great thing in coming and enlightening the people there and that their peace champions now knew with whom they would be working in our country.

We spent the last three days of our visit in Boston, where we held the final conversations. There was a noteworthy report by Dorothy Austin, Executive Director on nuclear psychology of the Cambridge Medical College. She stressed that the Soviet Union had lost 20 million people in World War II, as compared to only 350,000 lost by the United States in all of its overseas campaigns. The vast tragedy experienced by the Soviet people now manifests itself in their minds as a profound

of nuclear war. Americans who have visited the Soviet Union attest to sincere desire of the Russian Orthodox Church and all Soviet people to put an end to the arms race.

Prof. Paul Deats of the Theological Department of Boston University stressed in his report that the American public are being shown the film "Rejected Stones" which is about the looming nuclear catastrophe. The picture calls the Americans not to trust those who speak of peace and denounces them as enemies and monsters. The professor counterposed this to the film "Letter to an American" by the former US Ambassador to Moscow George Kennan (one of the organizers of the movement to salvage treaties on limiting the anti-missile defence system). In his letter he points out that though there is nothing in the American-Soviet relations that could give grounds for a war between the two states, preparations for war have become tradition even for most of the civilian population. George Kennan points out that the American side should not keep speaking endlessly about war with the

Soviet Union, which is labelled as enemy in all the Pentagon documents, while asserting that the American goal is peace and that the US is trying to avoid war.

I remember in particular an elderly American who had found his place in the ranks of peace champions. He considered it his duty to help the Church and society to maintain links with those who sincerely desired peace and that he himself taught Russian in Massachusetts schools.

After a long winter, spring is especially welcome as a time when life awakens anew. Although there is still snow on the ground, spring is coming and life goes on. Today there is no greater task than achieving improvement in relations between our countries. We have started building a bridge of peace and we shall keep up this vital work. We trust that the efforts of peace champions will be crowned with success, for *the Lord will give strength unto his people; the Lord will bless his people with peace* (Ps. 29. 11).

Archpriest LEONID KUZMINOV

Plenary Session of the Kalinin Regional Peace Committee

On April 5, 1984, in Kalinin, a plenary session of the Regional Peace Committee was held. A. N. Egorov, chairman of the committee, spoke about the imperialist policy of aggravating international tension and the militarization of the near-earth outer space; about the struggle of international communities against this dangerous policy of the US Administration, and about normalizing relations between nuclear states as proposed by the President of the Presidium of the USSR Supreme Soviet, K. U. Gorbachev.

A. G. Zemskov, Chairman of the Regional Commission of the Assistance to the Soviet Peace Fund, spoke about the proceedings of the All-Union Conference of the Soviet Peace Fund which was held in Moscow on January 31, 1984. He pointed out that Metropolitan Aleksiy of Kalinin and Kashin, who had fought in the Great Patriotic War, was an active participant in the replenishment of the Peace Fund, and that the clergy of the region were also active peacemakers.

With great interest the gathering listened to the speech of Metropolitan Aleksiy of Kalinin and Kashin, a member of the Kalinin Regional Peace Committee. He said that today all nations were filled with anxiety over the danger of a nuclear catastrophe which is threatening the world and which can destroy all life on Earth. Metropolitan Aleksiy stressed the participation of the Russian Orthodox Church in the common peace movement. He said, among other things, that the clergy and laity of the Kalinin Diocese, inspired by the peacemaking efforts of His Holiness Patriarch Pimen, are fulfilling their civic duty before their Motherland, participating also in the replenishment of the Soviet Peace Fund. In conclusion Metropolitan Aleksiy said: "We believe that all the efforts of peace champions will achieve their goal—the sacred gift of life will be saved and peace will be established in the world."

Archimandrite VIKTOR

Christian Women for Peace

And let the peace of God rule in your hearts, to the which also ye are called (Col. 3. 15).

Obedying the call of the Apostle St. Paul to *follow after the things which make for peace* (Rom. 14. 19), Christians are seeking ways of strengthening mutual trust and building confidence.

For a Christian working for peace is a lofty moral duty, and an urgent and noble task. Of great importance in this matter are the efforts of Christian women to whom the Church provides great opportunities to engage in peacemaking. The Gospel abounds in examples of women who showed great faith in, love for and devotion to the Lord Jesus Christ. Many of them followed the Divine Teacher to Golgotha, stood by the Saviour's Cross, accompanied Him to the Sepulchre and in reward for their great devotion were the first to receive the *glad tidings* of the Lord's Resurrection.

At the dawn of Christianity women participated in spreading the Good News of Christ. Countries like Greece, Georgia and Russia were illumined with the light of Christianity by women: the Empress St. Helena, Equal to the Apostles; St. Nina, Equal to the Apostles, and the Grand Duchess St. Olga of Russia who "prepared our Russ for the triumph of Christianity that followed her Baptism". The supreme commandments of the Christian Faith—love, mercy, self-sacrifice for the common weal, placing one's duty above one's personal happiness—all these things are especially understood and cherished by Christian women. The well-being of her family rests upon her spiritual responsiveness, patience, selflessness and love. The moral qualities of women also play a great role in social life. The woman is the bearer of life, the builder and guardian of the family and home. Violence and destruction are alien to her nature, therefore working for peace is organically natural to her. This is vividly seen in the historical events of the past decades. We shall never forget the heroic deeds of Christian women during the Great Patriotic War of 1941-1945. They valiantly fought in battles and in the rear they replaced men who had gone to the front, taking upon their shoulders heavy

burdens not meant for women. They suffered the sharp pain of personal loss and anxiety but they carried on with their spiritual duty through sacrifice, service and offering prayers for their neighbour, and their Motherland, for her ultimate victory. And they stood the test, displaying great courage and tremendous strength of spirit. Ballads can be written about the fate of soldier's widows, modest toilers who endured much suffering and demonstrated true amazing staunchness in those trying years. These are the kind of women about whom the ancient rhetorician Livanius, once said: "O what women those Christians have!"

The peacemaking of Christian women begins first of all with prayers for peace and prosperity on Earth. They are all united by Christ and their faith in Him.

Due to their emotional disposition, creative talents and initiative, Christian women give new content to anti-war acts. New forms and methods are being introduced into the peace movement which has become more international in recent years in view of the global nature of the war menace. A concrete form of anti-war protests is the international peace marches which involve large numbers of Christian women. One of the first was launched in July 1979 from Copenhagen to Paris on the initiative of the "Women for Peace" campaign in the Scandinavian countries. The Peace March-81 developed into a powerful movement to turn Europe into a nuclear-free zone. In modern conditions the struggle of Christian women for peace merges with action for social and economic reforms. The broad stream of the anti-war movement encompasses numerous organizations of Christian women irrespective of their ideology and political views. Their goal is one—to avert nuclear catastrophe and to put an end to the arms race. This movement has now entered a qualitatively new stage and statesmen have to reckon with its authority.

The valiant acts of Christian women



Members of the Church Women United in the USA at the Publishing Department of the Moscow Patriarchate, April 25, 1984

defence of peace have a history of their own. They include rallies, picketing military bases, collecting signatures, appeals and organizing peace festivals. Women at Greenham Common said: "We left our homes to defend peace!" Christian women can form a mighty, single movement to help promote mutual contacts and create a climate of confidence among states. Women of practically all Christian confessions and communities living in different countries take an active part in all the peace seminars, symposia and conferences. Back in 1948 the WCC Assembly in Amsterdam considered the position of women in the Church and society. A special commission was set up then to deal with the life and work of women in the Church. The 1975 WCC assembly in Nairobi worked out a special programme for the promotion of co-operation among faithful women for mutual understanding in the field of ecumenism and peacemaking.

The preparations for the 6th WCC assembly in Vancouver included an international conference in Nassau (the Bahamas). It took place in December 1981, under the motto "Choose Life—

Work for Peace". It stressed the need for an increased participation of women in the life of the Church to help promote a "global sisterhood" and give a greater role to Christian women in all spheres of ecclesio-social life. The zealous participation of women in ecumenical and peacemaking activities has been observed since the first years of the appearance of religious organizations devoted to these questions. That is why from the moment of its foundation Christian women have been actively involved in the work of the CPC. However, particular attention to the involvement of women in the peace movement was paid after 1975, which was proclaimed by the United Nations International Women's Year. In 1974, in preparation for it, a meeting was held in West Berlin, on the initiative of the CPC, of Christian women actively involved in the peace movement.

From September 26 to October 1, 1975, the CPC sponsored a women's Christian consultation in Finland the main theme of which was: "The Emancipation of Women Promotes the Cause of Justice and Peace".

The international women's organiza-

tion "Universal Day of Prayer" founded in 1887 by Presbyterian women in the United States, attached great importance to peacemaking in the years after World War II; this gave it fresh power and it rose to the level of a world movement. Its international committee held a meeting in Thailand in 1970 with special emphasis laid on the participation of Christian women in the cause of peace. At the present time there are more than one hundred national and regional committees all over the world which are held responsible for the Day of Prayer.

"Fellowship of the Least Coin" was founded in 1956 as an ecumenical peace movement. It is a branch of the Asian Conference of Christian Women and is founded on a simple idea, which is to give everyone a chance to promote the cause of peace by contributing the least coin. Funds raised by the organization are used only for peaceful purposes, including its own projects, aid to various regional and national groups working for universal peace and relief for the victims of natural calamities. The organization has its own publishing department which covers its various activities.

The CPC Regional Association in Czechoslovakia arranged in 1981 the first session of the CPC Commission "Women for Peace and Social Justice" which was held in Prague from June 30 to July 4. The main theme of the commission was: "A Nation Shall Not Raise Sword Against a Nation—Responsibility and Tasks of Christian Women in Promoting Peace and Justice." Addressing the participants, the CPC President Dr. Károly Tóth stressed the importance of women taking part in the organization's activities and emphasized the significance of the commission's work.

From February 2 to 6, 1982, there was an ecumenical conference of women from socialist countries under the motto "Christian Women's Commitment to Justice" in Berekfürdő, HPR. Its participants were Christian women from Hungary, GDR, the Soviet Union and Czechoslovakia. They spoke of the threat to Europe posed by the spiralling of the nuclear arms race and of the need to achieve understanding between countries and peoples through negotiation. Besides issuing reports of the work-

ing groups, a communique and CPC recommendations, the meeting sent out letters of appeal from the women of Europe to women in the Third World. They also sent a telegram to the participants in the Peace March-1981. The main theme of the conference was elucidated in its reports and discussions. Bishop Dr. Tibor Bartha of the Reformed Church in Hungary pointed out that in matters of justice there could not be one-sided views. Speaking of justice, he said, it was necessary to consider the social, political, economic, ideological and other aspects of human activities. Justice should be viewed in a broad sense, including protests against all forms of oppression, the establishment of social justice, overcoming the barriers of misunderstanding, and, above all, there must be unity in the common struggle for peace without which there can be no justice. "We firmly believe," said the participants in the meeting, "that in the present conditions of alarming tension the only possible way to solve these problems is a dialogue conducted in an atmosphere of mutual trust and respect". The conference communique says: "We, Christian women from the socialist countries, want to serve God and work for the good of mankind. Christian Oikoumene today is a real force, which strives to promote not only Christian unity, but also practical cooperation with all the people, believers and atheists, in order to achieve justice and peace on Earth. We constantly pray for those who suffer from wars, for an end to the arms race, for justice, for all men who are working for peace."

From May 15 to 22, 1982, there was an assembly of the Ecumenical Forum of European Christian Women in Gwatt, Switzerland. It was attended by representatives of Protestant, Orthodox and Roman Catholic Churches. The main themes of this meeting—"Woman and the Church" and "Peace"—caused animated debates. The speakers spoke of the need of ecclesiastical education for women "so that each may bear Christ in one's heart and mind"; of the role of women in the ecumenical movement and of the importance of their work in promoting peace and confidence among nations. The working group "European Security" concentrated on tension

the Mediterranean caused by the Italian government's decision to deploy US cruise missiles in Sicily. The participants stressed the need to support all organizations working for peace and to remove all barriers standing in the way to mutual understanding between the nations of Western and Eastern Europe. Letters were sent to the Second Special Session of the UN General Assembly on Disarmament, to the World Council of Churches, to the Christian Women of Europe and other continents, a telegram to the Italian President protesting the siting of cruise missiles in Sicily, and so on. The forum resolved that in between assemblies, seminars could be held on topical issues of peace and justice. It was decided to hold the next assembly in 1986 in Finland.

From April 20 to 25, 1983, there was a conference of Christian women from socialist countries of Europe in Kiev, USSR. One of its main themes was: "The Concept of Life as Understood by Christians, Followers of Jesus Christ". It was examined in the light of the current international situation when life itself is threatened on our planet. The conference adopted a letter to the women participants in the WCC Assembly in Vancouver and sent telegrams to the General Secretaries of four international ecumenical organizations: the WCC, WCCF, CPC and the Ecumenical Forum of European Christian Women, all of which were represented at the meeting. It also sent a letter of solidarity addressed to various women's peace groups in Western Europe and a letter to His Holiness Patriarch Pimen thanking him for the opportunity afforded to meet in the Soviet Union. The conference demonstrated the importance of such contacts in reaching mutual understanding between women belonging to various churches and for strengthening common action on an international level in the field of ecumenism and peacemaking. For women from socialist countries the awareness of sharing a common bond on many ecclesiastical and political issues helps to promote fruitful work for the good of their Churches and countries.

Ecumenical activities today are closely linked with peacemaking, since

ways of preserving peace are discussed at nearly all ecumenical meetings. This was also true of the 6th WCC Assembly in Vancouver, including a pre-assembly meeting of women from various countries. A special centre called the Well was set up in whose work up to 250 women, representatives of the Canadian Churches and assembly participants, took part daily. Here conversations were held, lectures given on Church life and international politics, discussions took place on the position of Christian women in socialist countries and on the peacemaking of Churches in the Soviet Union.

As the participation of Christian women in various international religious organizations continues to grow, new fellowships of women are springing up, whose members deem it necessary to strengthen contacts with Christian women in socialist countries, especially in the Soviet Union.

The 6th WCC Assembly in Vancouver was attended by women representing nearly all the WCC member-Churches in the USSR. Meetings of women were organized with representatives of such international Christian organizations as the CPC, and the Ecumenical Forum of European Christian Women. In Saskatchewan, there was a meeting with representatives of Canadian Churches on questions of peacemaking.

From March 28 to April 3, 1984, there was a CPC-sponsored conference of women peace activists in Prague, Czechoslovakia, under the motto: "Peace—Our Common Cause". Taking part were Christian women from socialist and West European countries (signatories to the Helsinki Final Act), who protested the deployment of US nuclear missiles in their countries. The final documents included a communique and a letter of solidarity with all women struggling for peace.

The American national movement of Christian women is the biggest one. It includes representatives of Protestant, Orthodox and Roman Catholic Churches from all over the country who comprise the organization Church Women United in the USA. Set up in 1941 to protect women from discrimination this organization vigorously engaged in peacemaking after the war,

which gave it added popularity among American women. Its objective is to attain mutual understanding in theology, social problems and peacemaking. The organization issues a journal called *The Church Woman* and a news bulletin *Lead Time*. It maintains contacts with various women's organizations in the United States and many international and national communities in different countries as well as with individual representatives of Christian Churches. The first Friday in November each year is their "World Community Day" when they hold meetings and seminars for American women and discuss ways of promoting peace and building a just society in their country.

During their sojourn in Moscow, delegates of the Church Women United in the USA representing 10 denominations and 14 states visited the Publishing Department of the Moscow Patriarchate where they had a meeting with representatives of Christian women of this country on April 25, 1984. The American women described their manifold activities for peace in their country. They named their visit to our country a "Peace Causeway", because they felt that peace and justice could be achieved only through confidence and mutual understanding. On their return home one of the participants, Dr. Thelma Adair, describing their stay in the USSR, noted that when the Russians spoke of peace, they did it in all seriousness and with full responsibility because they knew full well what war meant. This is a fact. The wounds of war still ache at the mention of Khatyn, Lidice, Buchenwald and Oradour. These names ring a knell in people's hearts.

The regular ecumenical assembly of the Church Women United in the USA was held in Perdue University, West Lafayette, Indiana, from July 19 to 23, 1984. It re-elected its president and all the members of the board. It was attended by approximately three thousand American women and three hundred guests from various countries, including the USSR. Its main theme was "Come! Build a New Earth: Pieces to Peace". The programme included meetings with women from Latin American and Caribbean countries to discuss US military interference in Central and

Latin America which brings grief and suffering to their peoples. A small "centre" was set up on the campus for common prayers for peace. Inside candles burned round the clock as a symbol of solidarity in peacemaking.

The President of the National Assembly of Christian Women, Marjorie Tuite, who deals with problems of civil rights and peacemaking, came against the foreign policy of the Reagan Administration which is building up military potential under pretext of strengthening national security. One of the working groups discussed ways of building a world without arms. American women came out against missiles being sited in Western Europe against US interference in the affairs of other states, especially of the Third World countries. In reply to a request of the leadership of the Church Women United in the USA the assembly delegates brought with them embroidered posters appealing for peace. They will be all joined together on August 1, 1985, when a peace march is planned whose participants will cordon off the Pentagon with this improvised ribbon.

From July 24 to 25, 1984, there was a post-assembly conference in preparation for the UN World Conference which will presumably be held in Nairobi, Kenya, in July 1985. The meeting was attended by Christian women from various countries. The Soviet Union was represented by N. S. Bodova who was elected to the leadership. Her vigorous work for peace is well known in this and other countries. During the meeting it was proposed to set up a Christian centre in Nairobi which will function during the forum of religious and governmental organizations to be held there and also during the World Conference. The centre will be used by Christian women for discussions, meetings and common services of worship. Such a centre will certainly promote the establishment of broader links among Christian women from all parts of the world. It was also recommended that an international consultative committee be set up to help form the centre and plan its work. It should include Christian women from Asia, Africa, Latin America, the Caribbean, the Middle East, Australia, New Zealand, East

Western Europe, the USA and Canada. Among its members there should be representatives of the WCC, CPC, World Council of Catholic Women's Organizations, of the Ecumenical Forum of European Christian Women, and others. Representatives of the Churchmen United in the USA were charged with the task of setting up this committee.

The international organization Young Women's Christian Association (YWCA) is conducting ecclesio-social work among women in various countries. Its headquarters is in Geneva. A seminar was held in Potsdam, GDR, from May 19 to 25, 1984, pointed out that the peace movement of women in West European countries is very active and is conducting its work among the youth at all levels. The YWCA has been especially active in Finland, Sweden, Great Britain, the Netherlands, Belgium and the GDR.

Christian women from Latin America and the Caribbean, representatives of the Roman Catholic, Reformed and Presbyterian Churches and of the United Church of Jamaica, were in the Soviet Union in September 1984 and travelled to socialist countries of Europe. On September 25 they were guests of the Publishing Department of the Moscow Patriarchate. During the discussion that took place there they spoke about the situation in their respective countries, the forms and methods of their peacemaking and also about the vivid and unforgettable impressions of their meetings with Soviet people and believers in this country. A Cuban delegate said: "We are moved by faith in Christ." Women spoke with a deep feeling that peace was impossible without justice. They support liberation movements and favour revolutionary and economic reforms. They all have an ardent desire to uphold this ideal of peace. In the alarming nuclear age they suffer anxiety in common for the future of their own children and for the fate of future generations. They feel that the unrestrained arms build-up is threatening the material and spiritual life of the people. Militarization is obstructing the resolution of many vitally important issues. Virginia Bahena Morales from Nicaragua said peacemaking in their

country included, above all, prayer for peace. People pray at work and at demonstrations which are held with flowers and burning candles, she said. Many of the guests spoke of economic problems in their countries that could only be dealt with in conditions of peace. They noted that Central America and the Caribbean are a focus of tension that threatens the whole world. Maria Rodriguez (Dominican Republic) said that they were told in the United States that the Soviet Union threatened peace. But they knew that this was nothing but false propaganda, because history proved that the Soviet Union had never been an aggressor. On the basis of the "theology of liberation" which is very popular in Latin America its workers are trying to find ways of effecting revolutionary transformations because they feel that there is no contradiction between Christianity and revolutionary struggle. All who spoke during the meeting agreed that it was necessary to unite in order to preserve peace and establish contacts with Christians in other countries. They said: "Contacts with you make our plans viable."

On September 28 the guests were received by His Holiness Patriarch Pimen who said to them: "I ardently wish you God's help in your work and trust that its results will bring about even greater achievements in resolving our common peacemaking tasks."

In the world today women are concerned as never before for the future of their children. Every woman who brings forth a new life cannot bear the thought that life may be destroyed. We know that war was the scourge of mankind even in the Old Testament times, as Holy Scripture tells us: *they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war* (Is. 21. 14-15). Ever since then mothers were the first to suffer in times of war. But even without war mothers in many countries still under capitalist oppression are anxious about the future of their children who are hungry, unemployed and have no roof over their heads: *In Rama was there a voice heard, lamentation, and weeping, and*

great mourning, Rachel weeping for her children, and would not be comforted (Mt. 2. 18). Mothers throughout the world who carry the burden of bringing up the younger generation come out against hunger and unemployment, against the monstrous nuclear arms race that drains vast resources which could otherwise be used to secure a worthy life for their children. Women do not want to sacrifice their children to the Moloch of war, to suffer again, they do not want *all their wealth, and all their little ones* to be taken captive and *even all that was in the house* to be spoiled (Gen. 34. 29). Women are campaigning for a peaceful life for their children, protecting them with their maternal love. Today they draw from the Holy Scriptures the confidence that the forces of love and peace are invincible. *The Lord will give strength unto his people; the Lord will bless his people with peace* (Ps. 29. 11).

Today the concept of universal peace is becoming tangible and the desire to translate it into life draws together millions of Christian women. All mankind are united today in a single circuit of mutual action. They are drawn into the magnetic field of world fellowship, and in the complicated conditions charged with international tension their tireless struggle for world peace is a struggle for universal life. Unity is needed to resist the pressure of militarism and the deadly war menace. The US Administration is busy selling to the public the idea of an alleged "Soviet military threat". But people know well that it was Washington's policy which has upset the earlier achieved military parity and caused the fresh current of tension. The present level of armaments can cause a nuclear cataclysm in which millions of people will perish, vast territories inundated, cities destroyed and whole continents laid waste. Even a local conflict can cause irreparable damage to the whole world, as it is convincingly stated in the final document of a scientific symposium held a few years ago at the Papal Academy of Sciences in the Vatican City.

Nuclear weapons will cause irreversible climatic changes because the atmospheric circulation and radiation balance will be disturbed. This, in its turn, will precipitate a global ecological catastrophe, plunging the whole of our planet into a completely new state where there will be no place left for Man. Washington's programme of creating large-scale anti-missile defence systems including space-based weapons, poses a grave threat to the cause of universal peace. Against this gloomy background it is really encouraging to see the fresh Soviet peace initiative advanced at the 39th Session of the UN General Assembly urging the use of outer space exclusively for peaceful purposes. In launching this initiative our state proposes banning nuclear weapons, anti-satellite systems and any other military uses of outer space. Space, like the oceans, must be free from weapons. There must be a clear blue sky over our beautiful blue planet!

The year 1985 is the closing year of the Decade for Women proclaimed by the UN General Assembly under the motto: "Equality, Development and Peace". The final item on its agenda, on an international level, will be the aforesaid UN World Conference in Mexico City in the summer of 1985. Extensive work is now in progress in the Soviet Union to take stock of the results of this Decade, and a special commission has already been set up to do this. One can expect that a contribution to this work will be made by the Public Commission of the Soviet Peace Committee for Contacts with Religious Churches for Peace and that the international public will be duly informed of women's efforts for peace within the framework of this commission. This will help women in the Soviet Union and other socialist countries to make their own special contribution to the cause of mutual understanding and world peace so that their concerted efforts may enhance the triumph of love, justice and peace.



ORTHODOX SISTER CHURCHES

The Saints Who Shone Forth in the Land of Bulgaria

The large host of saints of the Orthodox Church includes many Bulgarian saints. Considering the size of the nation the number is great. The Plenitude of the Bulgarian Church is a good vineyard planted by the Lord has yielded abundant fruit over her history of 11 centuries, they are God's chosen ones who strove to lead a life pleasing unto the Lord. Among them are many confessors of the Christian Faith who lived at the time of the Ottoman domination. The majority of the Bulgarian saints are unknown to the world, but there are some who shone forth so brightly in the firmament of the Church, that their light continues to illuminate the faithful to this day and their memory is from generation to generation. Among these saints glorified by God are not only such as St. Ioann of Rila the Miracle Worker, who is venerated by the whole Orthodox world, but also some who are honoured even by non-Christians. The Muslims honour men like St. Kliment of Ohrid and the Martyr St. Konstantin of Sofia (844), to mention but a few. Listed below are saints who shone forth in Bulgaria even before the Bulgars settled in the Balkans and are included in the catalogue of saints of the Bulgarian Church.

The information given here may, to a certain extent, supplement the hagiography of Bulgarian saints, that is why the list contains only information not found in the Menologion of the *Manual for the Clergy* (Moscow Patriarchate Publication, 1978, Vol. II; 1979, Vol. III). The author of this article used as his main source of information *The Lives of Bulgarian Saints* published in two volumes [translated into modern Bulgarian by Bishop Parfeniy of Levka (the first volume came out in 1974, the second, in 1979)]. In his turn Bishop Parfeniy drew upon the following publications: *Patrologia graeca*, Migne; *Chetii-Minei svyatitelya Dimitria, Mitrokhita Rostovskogo* (Menaia of St. Dimitriy of Rostov); Archbishop Filaret of Chernigov: *Svyatye yuzhnykh Slavyan* (Saints of the Southern Slavs), St. Petersburg, 1894; Nicodemus of the Holy Mountain. *Neon Martirologion*. Athens, 1951; and *The Athonite Patericon*.

The author also drew on some separately published *Lives*, as well as on articles and monographs containing related information about these saints.

September 16—St. Kiprian (1406). Metropolitan of Kiev and Miracle Worker of All Russia. He was by descent a Tsamblak, of the same family was also Metropolitan Grigoriy (Tsambak, 1419) of Kiev and Lithuania, a nephew of St. Kiprian well known in Russian Church history.

September 22—St. Kosma of Zograph (1323),

who lived in a cave near the Zograph Monastery on Mount Athos.

September 30—St. Mikhail, the first Metropolitan of Kiev (992)*.

October 1—St. Ioann Kukuzel, the psalmist of Athos (12th century).

October 2—St. Andrei the Fool-in-Christ (936). According to tradition he was a warrior. During a military campaign against Byzantium he was captured and taken to Constantinople. There he became renowned as a fool-in-Christ. He had a vision of the Theotokos in the Vlacher-nae Church in Constantinople in commemoration of which the Russian Church instituted the Feast of the Protecting Veil of the Mother of God.

October 8—St. Ignatiy of Stara Zagora, Martyr (1814). He lived in several cloisters as well as on the Holy Mountain. When he learned of the martyrdom of his friend, St. Evfimiy (feast day, March 22), he decided to follow his example. With this end in view he went to the Skete of St. John the Baptist to see Father Nikifor, the starets and father confessor of his friend. Under his guidance he began to train himself to be a confessor. St. Ignatiy lived on bread and water alone and daily increased the number of prostrations reciting the Jesus Prayer; in between he read the Gospel and the Akathistos to the Mother of God Whom he constantly entreated with tears to deem him worthy to receive the crown of victory from Her Son. When the novice Ioann (his secular name, for at that time he was not yet professed) came to his father confessor, Akakiy, the latter at first refused his blessing for the feat of martyrdom, but when the novice intensified his ascetic labours, and he saw his ardent desire to suffer for the sake of Christ, the clear manifestations of God's grace in him, the starets professed him with the name of Ignatiy and gave his blessing to go to Constantinople. He was accompanied by St. Grigoriy of Peloponnesus (his name is often mentioned in the *Lives of Bulgarian Saints*). On his arrival in Constantinople, St. Ignatiy was communicated and having prayed with tears before the miraculous icon of the Mother of God, he went forth and confessed himself a Christian. When he was thrown into the dungeon by the Turks, many Christians who knew him supported his spirit by constant prayer and by giving alms lavishly. After his death, the body of the saint was laid to rest next to the remains of the Martyr St. Evfimiy, his friend, in a church specially built on Mount Athos.

* According to Russian Church Tradition, he was a native of Antioch—Ed.

October 10—St. Feofil of Tiveriopol, Confessor (8th century). When he was 13, he went to a hermit, Starets Stefan, who lived on Mount Selention in southern Bulgaria (now the Pirin Mountains). "What brought you here?" asked the starets. "You called me, Venerable Father", replied the youth. To the former's question: "When I called you what did I say to you?", the youth replied: "As I was walking in my father's small pasture, I heard you: 'Feofil, my son, you have withdrawn from the Lord Who urges us: *Take up your cross and follow me* (Lk. 9. 23)'. Amazed by what I heard, I followed you, Father, to the door of your cell, but suddenly I saw the door close and you became invisible and I was left all alone. When I hear your voice now, I am sure it was you who called me in the pasture, and therefore I beg you do not send away your humble servant who seeks salvation." The starets permitted him to stay and Feofil lived with him for three years after which the starets sent him to a nearby monastery where he was professed. Subsequently the saint was glorified by the Lord and was deemed worthy to endure torture for His Name's sake.

October 10—the Feast of the 26 Martyrs of Zograph. When the Crusaders, who were hired by the Byzantine Emperor to establish Uniatism on Mount Athos, sailed from Thessalonica, the first monastery they encountered on their way was the Bulgarian Monastery of Zograph. At that time a certain Bulgarian hermit, who lived in a cell called "Khere" ("Rejoice"; thus named because of the hermit's love of reciting the Akathistos to the Mother of God) not far from the monastery, was reciting, as was his custom, the Akathistos to the Mother of God before Her icon called "Akathistos" (it is now in the sanctuary of the monastery church). He heard a voice issuing from the icon say: "The enemies of My Son are approaching, go and warn the brethren." He quickly went to the cloister and told the monks what occurred. Then the hegumen, Father Foma, told the brethren that those who could endure any kind of torture should stay and the rest should leave the monastery for the time being. The 22 brethren who remained under the father superior and the hermit, as well as four laymen locked themselves up in a monastery tower. When the Crusaders arrived, they set the tower on fire and, in all probability, left immediately for the ecclesiarch, Parfeniy, who fell out of the tower, remained alive for 30 days after. It was he who told the returning brethren what had happened. In 1873 a memorial church was erected on the spot where the tower had stood; it was consecrated during All-Night Vigil on the eve of October 10. After the first kathisma at Matins, a monk started reading the narrative of the sufferings of the holy martyrs when a sound arose in the church, and a pillar of fire appeared over the temple, illuminating brightly

the cloister and the surrounding countryside. Some time after the pillar curled into a crown as if crowning the spot where the holy martyr had suffered.

October 13—the Holy Martyress St. Zlata (Gk.—Khrisa) of Meglin (1795). She was noted for her rare beauty, firm faith in Christ and chastity. Attracted by her beauty, a Turk wanted to marry her first converting her to Islam. But all his offers and threats could not move her. Then the suitor turned her over to Turkish women who tried to persuade her to accept Islamism. But the saint remained firm and then the Turk ordered her parents and sisters to be brought to her; they tried to convince the saint that the Lord would surely pardon her the sin of external renunciation for she would thus save all their lives. Because of her refusal she was cruelly tortured and then hacked to pieces with swords, for this she received from her Heavenly Bridegroom Christ the crowns of virginity and martyrdom.

October 14—St. Parasceve the New (11th century). She was born in a Thracian village of Epiyat near Constantinople and lived in several cloisters. Through her prayers many people received numerous signs of God's mercy through her holy relics. For this reason her relics were often moved from city to city, including Tirnovo (1238), Vidin (1392), Belgrade (1396) and Constantinople (1641). Finally they were moved to Yassy in Romania. Today the relics of St. Parasceve rest in the Church of the Presentation of the Lord there.

October 19—the Feast of the Translation of the Relics of St. Ioann of Rila in 1238 from Sredets (now Sofia) to the then Bulgarian capital of Tirnovo. Today the holy relics are in the Rila Monastery.

October 21—the Feast of the Translation of the Relics of St. Ilarion, the Bishop of Meglin (1164), in 1206 from Meglin to Tirnovo. His parents, who were childless till an advanced age, kept supplicating the Lord that a child be given to them. Finally their prayer was heard and a boy was born who was destined to become a great saint of God.

October 27—St. Dimitry of Basarbov (1685). He led a secluded life in a valley of the Balkan Mountains, cultivating his vineyard and tending a small flock of sheep. Later he withdrew into a local monastery where he died. The Lord glorified this saint with many signs of grace revealed in answer to his prayers through his holy relics. In 1774 his relics were translated to the Church of St. Helena in Bucharest where they remain to this day. The translation of his holy relics is celebrated by the Bulgarian Church on July 8.

Archimandrite KIRILL, Dean of the Bulgarian Church Metochion in Moscow

(To be continued)

Celebrations at the Antiochene Metochion

On December 20, 1984, with the blessing of His Holiness Patriarch Pimen, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, celebrated Divine Liturgy in the Church of St. Gabriel the Archangel at the Antiochene Metochion in Moscow on the occasion of the same-day of His Beatitude Patriarch Ignatius of Antioch the Great and All the East. Metropolitan Filaret was assisted by the dean of the church, Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow; Archimandrite Kirill, Representative of the Patriarch of Bulgaria to the Patriarch of Moscow, and the clergy of the church.

Archbishop Serapion of Vladimir and Suzdal, Head of the Economics Management, and Bishop Sergiy of Solnechnogorsk, Deputy Head of the DECR (now Representative of the Rus-

sian Orthodox Church to the WCC), conducted a moleben together with Metropolitan Filaret after the Divine Liturgy. Present were heads and representatives of a number of diplomatic missions accredited in Moscow.

On behalf of His Holiness Patriarch Pimen, Metropolitan Filaret cordially congratulated Archimandrite Niphon on the auspicious date and conveyed the best wishes of the Primate of the Russian Church to His Beatitude Ignatius IV and to all the Antiochene Church. Archimandrite Niphon thanked His Holiness Patriarch Pimen and representatives of the Russian Church for their congratulations and participation in the services, witnessing to the good relations between the Sister Churches and our peoples. Archimandrite Niphon gave a reception in his residence for the hierarchs and diplomats.

I. B.

Celebrations to Mark the 40th Anniversary of the Liberation of Bulgaria

On September 2, the 12th Sunday after Pentecost, in the Bulgarian Church Metochion in Moscow, Divine Liturgy was concelebrated by the dean of the metochion, Archimandrite Kirill, representative of the Patriarch of Bulgaria to the Patriarch of Moscow, and Archimandrite Kirill, a postgraduate at the Moscow Theological Academy.

After the Gospel reading Archimandrite Kirill preached on the lesson.

At the end of the service, Archimandrite Kirill delivered an address in which he said that on September 9, 1984, the Bulgarian state was marking the 40th anniversary of its liberation from the Nazi occupants. "This joy of our country," he said, "is being shared by the Bulgarian Orthodox Church which, after years of tribulations, is enjoying the fruits of freedom and a new life. On February 22, 1945, the schism imposed by the Constantinople Church, was lifted with the help of the Russian Orthodox Church; in 1948 saw the establishment of the Bulgarian Church Metochion in Moscow, and on May 10, 1953, the patriarchal dignity of the ancient Bulgarian Church was restored. Thus, with the help of its people's government and the assistance of the Russian Church, the faithful of Bulgaria received what had been denied them for many centuries. And now, on this auspicious occasion, His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Church have addressed a special message to the hierarchs, clergy and the flock. It is a great honour for me to share this great joy of the Bulgarian people with you, representatives of the brotherly people of Russia, who carried all the burdens of the last war".

Archimandrite Kirill then read out the Message of His Holiness Patriarch Maksim of Bulgaria and the Holy Synod.

The message said among other things: "It is now forty years since the historical moment in 1944 when, with the sacrificial help of the brotherly people of Russia, the democratic and patriotic forces of our country established the people's government of the Patriotic Front and set our industrious people on the road leading towards the bright horizons of all-round progress.... Looking back at these forty years, our people witness with well-deserved pride that the path worthily traversed by them has been crowned with blessed success and important transformations.... Today the Bulgarian Church also rejoices at the fruits of her steadily growing fraternal communion with her great sister—the Russian Orthodox Church and with other Orthodox Local Churches. She is making her own contribution to the cause of promoting Christian unity, love and rapprochement of all nations. Steadily implementing her sacred mission of establishing peace, our Church is spreading the Good News in the modern world which is deeply concerned for its future, proclaiming good will among all nations (cf. Lk. 2. 14). In our country relations of mutual respect have been established between the Church and the State."

Then there was a thanksgiving moleben conducted by the metochion clergy, and "Eternal Memory" sung to the Russian warriors who gave their lives for the liberation of Bulgaria. The service ended with the singing of the traditional "Many Years".

Archimandrite KIRILL



SIKOUTHENG

The 10th Theological Conversations Between Representatives of the Russian Orthodox Church and the Evangelical Church in Germany (FRG) — "ARNOLDSHAIN-X"

Telegram of Greetings from the Head of the Department of External Church Relations

To Dr. HEINZ JOACHIM HELD
To His Eminence Metropolitan FILARET of Kiev and Galich

With all my heart I greet the participants in the theological conversations between representatives of the Evangelical Church in Germany (FRG) and the Russian Orthodox Church. Prayerfully wish blessed success to your meeting taking place in the year of the 25th anniversary of the "Arnoldshain" dialogue and to all of you abundant heavenly assistance in your joint labour.

With brotherly love in Christ the Saviour,

+ FILARET, Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church Relations of the Moscow Patriarchate

COMMUNIQUE

The Tenth Theological Conversations between theologians of the Russian Orthodox Church and the Evangelical Church in Germany (FRG) — Arnoldshain-X took place from September 25 to 29, 1984, in Kiev.

The participants in the conversations were:

From the Russian Orthodox Church

1. Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (head of the delegation);
2. Archbishop Mikhail of Vologda and Veliki Ustyug;
3. Bishop Anatoliy of Ufa and Sterlitamak;
4. Bishop Longin of Düsseldorf;
5. Protopresbyter Prof. Vitaliy Borovoi, representative of the Russian Orthodox Church to the World Council of Churches in Geneva;
6. Archpriest Vasilij Stoikov, professor at the Leningrad Theological Academy;
7. Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary;
8. Archpriest Gennadiy Yablonsky, Editor-in-Chief of the *Stimme der Orthodoxie*;
9. Prof. M. S. Ivanov, Pro-Rector of the Moscow Theological Academy;
10. A. I. Osipov, professor at the Moscow Theological Academy;

11. V. A. Chukalov, staff member of the Department of External Church Relations.

From the Evangelical Church in Germany

1. Dr. Heinz Joachim Held, President of the Department of External Church Relations of the Evangelical Church in Germany (head of the delegation);
 2. Bishop Dr. Martin Kruse, West Berlin member of the Council of the Evangelical Church in Germany;
 3. Prof. Dr. Fairy von Lilienfeld, Erlangen University;
 4. The Rev. Prof. Dr. Peter Hauptmann, Münster University;
 5. The Rev. Prof. Dr. Georg Kretschmar, Munich University;
 6. The Rev. Prof. Dr. Jurgen Roloff, Erlangen University;
 7. The Rev. Prof. Dr. Reinhard Slenczka, Tübingen University;
 8. The Rev. Prof. Dr. Karl Christian Felz, Heidelberg University;
 9. The Rev. Heinz Ohme;
 10. The Rev. Hans Peter Friedrich.
- The following persons took part in the conversations as guests:

Probst Pauls Schibeiks of the Evangelical Lutheran Church in Latvia; Counsellor of the Consistory Kuno Pajula of the Evangelical Lutheran Church in Estonia.

His Holiness Patriarch Pimen of Moscow and All Russia sent a message of greetings to the participants which was read out by Metropolitan Filaret of Kiev and Galich.

President Dr. Heinz Joachim Held conveyed greetings from Bishop Dr. Edward Lohse, Chairman of the Council of the Evangelical Church in Germany.

The Tenth Theological Conversations discussed as their main theme "Episcopal Ministry in the Church". Reports on this theme were made by Archbishop Mikhail of Vologda and Velikiy Iyug—"Episcopal Ministry and Its Reflection in the Liturgical Tradition"; Prof. Dr. Kretschmar—"Episcopal Functions as Spiritual Ministry in the Church According to the Order of Consecration in the Early Church and the Prayers of Consecration in the Reformed Churches"; Bishop Dr. Kruse—"Understanding of the Episcopal Dignity as Spiritual Ministry in the Evangelical Church"; Bishop Anatoliy of Ufa and Sterlitamak—"Episkopi in the Church in the Face of Modern Tasks of the Church in Human Society".

Discussed was also the theme "Assessment of the Lima Document 'Baptism, Eucharist and Ministry' in the Russian Orthodox Church and the Evangelical Church in Germany". Reports on this theme were presented by Prof. Dr. J. Roloff—"The Assessment of the Concerted Text of 'Baptism, Eucharist and Ministry' (Lima Document) in the Evangelical Church in Germany", and by Metropolitan Prof. V. Borovoi—"The Assessment of the Lima Document on Baptism, Eucharist and Ministry in the Russian Orthodox Church".

During the conversations, which took place in Kiev, "the mother of Russian cities", on the threshold of the millennium of the Baptism of Russia, the theologians exchanged reports on the event which was of decisive importance, first of all, for Russia, and which had an impact on the history of other Christian nations. Reports on this subject were made by Prof. Dr. F. von Dudenfeld—"The Millennium of Christianity in Russia", and Archpriest Prof. V. Stoikov—"The Ministry of the Church in Old Russian Society". The speakers presented their theses on the above themes which were discussed by the delegations.

The reports and the discussion which followed enabled the participants to come to an agreement, on the basis of the Holy Scriptures and taking into account the witness of the Early Church, on the following points:

1. *Episkopi* is an essential spiritual ministry of the Church.
2. As spiritual ministry it is manifested in the celebration of the Sacraments and liturgy, preaching the Gospel and in the spiritual guidance of the people of God.
3. Ordination in this ministry is an effective sign of the grace of God and a prerequisite for the spiritual service to the people of God.
4. Peacemaking is one of the spiritual tasks of the Church. The duty of the Church, there-

fore, is prayer for peace and work for its preservation and consolidation.

5. Peacemaking of the Church is especially important in our days when there is extreme tension in the world and a real threat to life itself on Earth. Therefore, representatives of the Russian Orthodox Church and the Evangelical Church in Germany, condemning nuclear war as a sin against God and His creation and rejecting war as a means of resolving conflicts, are at one in their desire to call upon all countries to stop the arms race which is threatening to spread into outer space. It is the duty of all Christians to serve to create an atmosphere of confidence, cooperation and mutual understanding among nations and states.

The participants stated with deep satisfaction that the exchange of views on the questions under discussion was helpful and expressed their hope that the theological dialogue between the Russian Orthodox Church and the Evangelical Church in Germany would be continued.

The representatives of the two Churches prayerfully thanked the Chief Shepherd Christ the Saviour for His blessing upon and help in their work during the conversations.

The delegation of the Evangelical Church in Germany attended divine services on the Feast of the Exaltation of the Holy and Life-Giving Cross in the Cathedral Church of St. Vladimir in Kiev, and the delegation of the Russian Orthodox Church attended the Eucharistic Service celebrated by representatives of the Evangelical Church in the domestic chapel of the Metropolitan of Kiev.

During their stay in Kiev, the delegation of the Evangelical Church visited the Kiev-Pechery Lavra, the St. Sophia Cathedral and other places of interest in the city.

The delegates were guests of the Convent of the Protecting Veil; they also visited the Convent of St. Florus.

A solemn reception was given in honour of the participants in the Tenth Theological Conversations. Present at the reception were representatives of the clergy of the Ukrainian Exarchate, the public and the press.

On September 30, the delegates of the Evangelical Church in Germany (divided into two groups) went to Riga and Tallinn, and visited the Evangelical Lutheran Churches in Latvia and Estonia.

On October 1, dinner was given in honour of the participants in the conversations at the residence of the Ambassador of the Federal Republic of Germany Hans-Jörg Kastl in Moscow.

The representatives of the Evangelical Church in Germany thank the Russian Orthodox Church and her Primate, His Holiness Patriarch Pimen of Moscow and All Russia, as well as His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, for their hospitality.

Since Arnoldshain-X was taking place 25 years after the first dialogue in 1959, it induced both sides to sum up this longest bilateral dialogue with thanksgiving to God. In the past 25 years the two Churches have come to know each other better and deeper and have grown in mutual understanding. The dialogue,

which was often conducted despite the tense political situation, has also served to promote understanding between our peoples.

Delegation of the Russian
Orthodox Church
(signatures)

Both sides put prayerful trust in God that He will guide them further on the road which began a quarter of a century ago.

Delegation of the Evangelical
Church in Germany
(signatures)

Theses on the Theme:

"EPISCOPAL MINISTRY AND ITS REFLECTION IN THE LITURGICAL TEXTS"

The reports of Archbishop Mikhail of Vologda and Veliki Ustyug and Prof. G. Kretschmar of Munich University and the discussion on them revealed the following aspects of the episcopal ministry in the Church:

1. Since the time of the Early Church, the bishop, being the successor of the Apostles, has been the leader of his community (Local Church, diocese, eparchy...).

2. A bishop is appointed to the office through election, the practice of which, as well as the consecration performed by other bishops, has varied in the history of the Church.

The early liturgical texts give the following main functions of the episcopal ministry: guiding the spiritual life of the community, conducting divine services, ordaining, and preaching the Word of God.

3. The established episcopal ministry is based on the Apostles being called and sent forth by the Incarnate and Risen Lord Jesus Christ (Mt. 10. 5ff; 28. 16-20; Lk. 10. 1-12; 24. 46-49). The grace of the Holy Spirit in the episcopal ministry, carried out within the framework of the Apostolic Tradition, ensures the continuity and identity of the Church till the Second Coming of Christ (Jn. 16. 12ff).

4. The performer of the episcopal ministry in the Apostolic Age had different names, for example, bishop, presbyter (Tit. 1. 5, 7; Acts 20. 17 and 28). Subsequently he received other names in different languages and in new ecclesiastical traditions.

5. The bishop carries out his ministry together with the community, constituting the one undivided body of the Church, which is an essential expression of the conciliar structure of the Church.

6. According to Orthodox teaching:

a) succession of the laying on of hands proceeding from the Apostles is an absolute condition for the validity of the episcopal dignity;

b) laying on of hands is an exclusive prerogative of bishops;

c) a presbyter ordained by a bishop has the right to administer all the other Sacraments by virtue of the grace of the Holy Spirit received in the Sacrament of Holy Orders;

d) Sacraments administered by persons not ordained by a bishop are invalid (except Baptism which can be performed by a lay person in case of emergency).

7. According to the Evangelical Lutheran

viewpoint:

a) the Reformation tried to call the mediaeval bishops, who were also princes in Germany, to return to the form of ministry which corresponded to the spirit of the Early Church. The fact that the bishop-princes no longer fulfilled the biblical functions of the Early Church bishops was regarded by the Reformed as a great threat to identity. They considered that the continuity of ministry preserved by God for the Church was realized in the bearers of the pastoral office in Local Churches. A renewal of the episcopal dignity in the old terms was partially managed in Scandinavia, but failed in Germany. In Germany the episcopal dignity had to be newly created by local pastors. Because of the particular historical conditions that dignity had to be designated differently for a long time (superintendent bishop);

b) the Wittenberg ordination follows the word and conviction of the Reformed and is based upon the pattern of patristic episcopal consecration as power, blessing and mission to the pastoral ministry in succession to the Apostles (1 Tim. 3; Acts 20), with invocation of the Holy Spirit and the laying on of hands by one in the episcopal dignity;

c) in the Lutheran Church today, the title of bishop is given to one holding the regional episcopal office, but in Germany there are also other designations (such as *präses*, president of the church, general superintendent, prelate). Although the episcopal ministry in a region differs somewhat from the ministry in a local community, they are but different expressions of the one and the same apostolic ministry established in the Church. The power of ordination is part of the responsibility of the regional episcopal institutions as it is in other Episcopal Churches, but ordination may be performed upon instructions of the whole Church. The ruler of a Local Church—which is more correspondent to the early Christian situation—

d) through this office God preserves continuity in the Church. The Lutheran Church, however, has an experience which shows that the visible continuity and identity of the Church has been so far recovered only through conflict.

8. Open questions, which are still to be discussed, are the sacrament of consecration, the relation between consecration and the gift, as well as degrees of ordination.

Theses on the Theme:

"FULFILMENT OF 'EPISKOPI' IN THE CHURCH"

Reports by Bishop ANATOLIY of Ufa and Sterlitamak and Bishop Dr. Martin KRUSE)

1. Due to historical development and confessional peculiarities, the Churches and Christian associations in today's world differ in their understanding and fulfilment of *episkopi* in the life of the Church.

In the ecumenical dialogue, an attempt is being made to uncover the common principles corresponding to the aims of *episkopi*, namely: *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith and of the knowledge of the Son of God* (Ph. 4, 12-13).

2. We have thankfully observed after 1918 when the State and Church were separated under the guidance of the Holy Spirit there was clearer development of the episcopal ministry in the Evangelical Land Churches in Germany. Although it is true that a unified designation of the episcopal ministry has not been found.

3. Although there is still a fundamental difference in the understanding of the mystery of the episcopal consecration, we were able to state that there is an extensive mutual correspondence in the list of a bishop's functions, among them:

- the basic duty of preaching the Word of God and celebrating the Sacraments;
- responsibility for the purity of the teaching;
- responsibility for the ordination of pastors and their spiritual life;
- pastoral care of the parishes (visitations);
- advocacy of unity and concord in the Church;

— love for the Christian Churches in the *oikoumene*;

— concern for the poor and for peace in one's own country and among nations.

4. Whereas in the Orthodox Church *episkopi* is understood as the ministry of the bishop (episcopacy), in the Evangelical Church *episkopi* is realized partly by the bishop, and partly by the bishop and the synodal bodies acting together.

5. Both Churches understand *episkopi* as the continuation of the apostolic ministry in the Church. According to the Orthodox understanding, this ministry, through the grace of successive ordination from the Apostles to this day, is performed by bishops in their Churches.

6. Since the very beginning of the existence of the Church, *episkopi* has been manifested in the concern for men's eternal salvation and in the service to the welfare of human society. Therefore, despite its steady, essential grace *episkopi* also bears traces of history and geography and of socio-political structures in which it historically exists.

7. The service to the welfare of human society is today manifested in *episkopi* in the concern for peace, the desire to prevent a nuclear catastrophe, in the preservation of the sacred gift of life on the God-Beloved Earth.

The conversations between the Russian Orthodox Church and the Evangelical Church in Germany strove to promote a relationship of confidence and understanding between our peoples. We believe that any further armament with nuclear or other weapons of mass destruction, as well as the militarization of outer space aggravate the threat to life.

Theses of the Report by Dr. J. ROLOFF

"ON THE ASSESSMENT OF THE LIMA DOCUMENT ON BAPTISM, EUCHARIST AND MINISTRY IN THE EVANGELICAL CHURCH IN GERMANY"

1. The ongoing active process of adoption of the concerted statements on Baptism, Eucharist and Ministry (Lima Document) in the Evangelical Church in Germany and her member-Churches is sustained by the awareness of the ecumenical responsibility of the Reformed Churches for the re-discovery of visible unity which the living God Himself has given to His Church and to which He at the same time has called us. The special importance of the Lima Document lies in the fact that it sums up the fruits of the ecumenical work of half a century and invites the Churches to adopt these fruits and manifest them concretely.

2. We realize that the Lima Document compels us to overcome certain one-sidedness and insufficient breadth in our teaching and liturgical practice, which have stemmed from our history and tradition, in the light of the experience in Faith accumulated by other Churches adhering to the words of the Holy Scriptures.

However, at the same time we see our special ecumenical task as a Reformed Church to verify whether this document corresponds to the Gospel of Jesus Christ testified in Holy Scripture and whether it will be possible to discover through it an approach to the Gospel-centred practice of liturgy and piety.

3. Our Churches agree especially gratefully with the statement on Baptism. We not only recognize in it what we have accepted as the Holy Scripture teaching on Baptism, but we perceive in this statement important ideas for a renewal of our practice of Baptism.

4. The statement on the Eucharist also contains important ideas for the teaching and liturgical practice of our Church. These include:

— approaching the Lord's Supper as part of the comprehensive liturgical life embracing the sermon and the sacrament;

— emphasizing the points of doxology and thanksgiving by the people of God in the face

of living salvation granted to them by the Lord;
— showing the interconnection between the reception of the Sacrament and the response of the Church by the sacrifice of thanksgiving expressed in her obedience;

— indicating that in the Eucharistic process God's new creation is being significantly celebrated.

More detailed theological reflection is needed in regard to the function and significance of Epiclesis, which is in many ways not usual to our tradition.

5. The statement on Ministry has also met the predominantly positive response of our Churches; for it determines essentially, from our theological viewpoint, the relationship between priesthood and universal ministry of all the faithful and promotes a deeper understanding of the tasks of the priesthood. The emphasis on the need for consecrating particular persons for the preaching of the Gospel and the celebration of the Sacraments corresponds to the general teaching and practice of our Church.

Theses of the Report by Protopresbyter VITALIY BOROVoi "ON THE ASSESSMENT OF THE LIMA DOCUMENT ON BAPTISM, EUCHARIST AND MINISTRY"

1. The process of discussion and adoption of the Lima Document varies due to the differences in the life, structures and traditions of the WCC member-Churches. This is also true in regard to our Church.

2. In the process of their discussion and adoption the Russian Orthodox Church will pay due attention to their significance.

3. As early as 1976, the Holy Synod considered and approved the conclusions of the Holy Synod Commission on Christian Unity and Inter-Church Relations as the reaction of our Church to the first draft of the statements on Baptism, Eucharist and Ministry which was sent to us in accordance with the decision of the WCC Assembly in Nairobi (1975). The resolution contained a detailed theological analysis and assessment of the Accra documents (1974) as they were called at that time.

It was noted that the Faith and Order Commission had taken the right path in seeking agreed principles of general Christian understanding on Baptism, Eucharist and Ministry, and that the common search for agreed statements on these questions should be continued persistently and systematically till general agreement of the WCC member-Churches has been reached. The commission indicated also some improvements and clarifications possible and desirable from the Orthodox viewpoint.

4. Welcoming further efforts by the WCC Faith and Order for the unity of all Christians in faith and Church order after Accra (1974) and Bangalore (1978), our Church wants to see in the theological statements of Lima on Baptism, Eucharist and Ministry another step forward in comparison with the last step made in the history of our divisions towards gradual clarification of the foundations for possible theological agreements.

5. In our Church, as in other Churches, it is considered that the Lima Document in its present form cannot, regrettably, serve as a basis and justification for the restoration of

One of the problems for us is the fact that the document does not take into account our practice whereby non-ordained persons (for example, members of the synods and wardens) participate in the administration of the Church.

It will be necessary to study in more detail if and how it will be possible to follow the document's proposal to relate the existing offices and ministries in our Church to the Early Church pattern of three-degree priesthood.

Furthermore, the question of acquiring the sign of the episcopal succession needs to be discussed in greater detail. What is decisive for our Churches here is that our ecumenical partners should not make the recognition of our abidance in the Apostolic Tradition dependent on this sign of succession.

6. Further progress towards the unity of the Churches will be possible only if, alongside the multilateral dialogues, which have produced the Lima Document, bilateral conversations are continued.

Eucharistic Communion (full *koinonia*) between divided Christians, for they are in need of further improvement, deepening and broadening of the foundations of pan-Christian unity in faith and Church order. It is especially true in regard to the very difficult and complex question of ministry.

6. The Faith and Order should continue its persistent and systematic studies and efforts to improve and broaden the foundations of possible unity in faith and Church order. In doing so, the commission should, in all seriousness, take into consideration the wishes and instructions of the WCC member-Churches.

7. The best normative pattern for all of us to follow in working out the foundations for the restoration of the lost unity in faith and Church order is the historical experience of preserving brotherly communion (*koinonia*) in unity of faith and organic continuity of the Apostolic Tradition in the grace-endowed sacramental life of the Early Church in the period of the Ecumenical Councils (the life was all shared before the period of divisions).

8. Our approach to the assimilation of the experience of the Early Church should be the restoration and creative building up of Christian unity by the joint efforts of the entire ecumenical community on the basis of the historical continuity of the Apostolic Tradition in the grace-filled experience and spiritual life of Christian Churches in the history of their development to our days.

9. Especially difficult and delicate is the question of the so-called female priesthood. In tackling this problem our Church considers it necessary for other Churches to take into consideration the ecumenical implications of their decision and the impact it may have upon the unity of all Christians and upon a common understanding of the preservation of faithfulness to the Apostolic Tradition as testified in the history of the Church.

THEOLOGY

For the 300th Anniversary of the Moscow Theological Academy

His Holiness Patriarch PIMEN

on the Tasks of the Theological School

An important aspect of educational work at the theological schools, according to the instructions of His Holiness Patriarch Pimen, is the instilling of genuine patriotism in the future clergy—of the Russian Orthodox Church. “Pastoral love,” His Holiness said at a graduation ceremony at the Moscow theological schools, “must also extend to our earthly Motherland, which for the Orthodox Christian is a holy place, blessed with the graves of his fathers, and more so, with the feats of heroes, martyrs, bishops, saints and other ascetics who have contributed much to the emergence and establishment of the Russian state. While striving fervently for the Heavenly Home, they also loved their earthly home, and, in many efforts to consolidate it elevated their patriotism—this natural requirement of the heart—to a Christian virtue” [12, 15]. Loving one’s country and working for its greater glory

means being always with one’s people, feeling like an inalienable part of it, and, standing before the Throne of God, praying to the Father of lights, from Whom every good gift proceeds, for our God-preserved country, its authorities, army and navy, for temperate weather, abundance of fruits of the earth, and for peaceful seasons. The Christian Church teaches us, having gratefully accepted the Divine Gift of life, to transform our lives on Earth into constant presence before God and the Creator, and, by the power of grace bestowed by Him, to cleanse ourselves of Sin and introduce into our lives the harmony which was lost by the first man, who fell away from the Source of Life—God. The Christian Church is the treasurehouse of this transfiguring power of God with the aid of which the saints forged anew their weak and sinful human nature and became *the light of the world... the salt of the earth* (Mt. 5. 14, 13), the healers of the sick, admonishers of those who have gone astray, and nourishers of the

Continued. For the beginning see *JMP* No. 1, 1985.

Theses of the Reports on the Millennium of the Baptism of Russia

The reports by Archpriest Vasiliy Stoikov and Prof. Fairy von Lilienfeld of Erlangen University and the discussion on them highlighted the following points:

1. The millennium of the Russian Orthodox Church induces us to thank the Lord our God for the fact that He has illumined the Russian people with Holy Baptism and that Holy Church ever since served to save her faithful and looked after their earthly welfare.

2. The Evangelical Church in Germany thanks the Triune God together with the Russian Orthodox Church for this event, because thanks to it Russian Christianity has enriched European culture with its contribution to theology, philosophy, literature, Church architecture, iconography and Church music.

3. The Russian Orthodox Church, from the very beginning of her existence, has contributed

to the cultural, national and state development and affirmation of Russia.

4. Old Russia illumined by the light of the Christian Faith succeeded in preserving its spiritual legacy during the Tatar-Mongol domination and defended the peoples of Europe from Tatar invasion, thereby giving them the opportunity to develop their culture freely.

5. Russian and German Christianity, as early as the 18th and the 19th centuries, were open to mutual enrichment with spiritual experience.

6. The Russian theology of the 20th century and the theological dialogue of the Russian Orthodox Church with the Evangelical Church in Germany in the last decades have enriched our ecumenical theological thought.

7. The Evangelical Church in Germany has expressed sincere desire to make her own contribution to the preparations for and the celebration of this great jubilee.

poor and downtrodden. They gained love through spiritual feats and poured it on God's world, their neighbour, and their people.

However, as His Holiness Patriarch Pimen notes, "love for our mother country does not imply being closed off or alienated from other peoples, as demonstrated by the active participation of our Church in the ecumenical movement, in which together with the Churches of other confessions, we are searching for the path to the attainment of Christian unity, and together with religious workers of Christian and non-Christian faiths and with all men of good will, we are playing an active role in the struggle for the maintenance of peace, for the peaceful coexistence of states, for security, cooperation and disarmament" [9, 16].

Participation in the development and consolidation of the international ties of the Russian Orthodox Church in the sphere of ecumenism and Christian peacemaking is one of the important tasks facing the Moscow theological schools—teachers and students alike. The First Bishop of our Church pointed out: "Actively taking part in the solution of topical problems in the field of ecclesiological and ecumenical research, the Moscow Theological Academy contributes greatly to the development of theological dialogue between the Russian Orthodox Church and many Christian Churches of the East and West", and "an important aspect of the scholarly theological research of the Moscow theological schools is the finding of a theological basis for Christian peacemaking" [15, 9]. Contacts with representatives of the Christian world and the public at large attest to the extreme concern which the Russian Orthodox Church feels regarding the future of our planet and the problems worrying the world. The Moscow theological schools receive representatives of a wide range of religious and public organizations from many countries, and the number of visitors to the Trinity Lavra and the theological academy is growing from year to year. The town of Zagorsk has on a number of occasions hosted theological conversations with representatives of various Christian confessions. Thus, the Moscow theological schools

face the necessity, in their meetings with foreign guests, of presenting Orthodoxy as a living ancient tradition which in our day and age too remains an undimmed source of the God-Revealed Truth, drawing from which one may resolve complex problems both of the inner life of each person and of mankind as a whole.

One of the most crucial problems today is the preservation of peace. A Orthodox priest, who is a shepherd of human souls, by the very essence of his ministry serves the cause of peace. He is in full awareness of this fact that he must be educated at the theological schools. His Holiness Patriarch Pimen notes that it is the priest's duty to acquire above all "peace with God and his own conscience. This is attained by constant and reverent prayer and controlling one's thoughts. Then his inner tranquillity will leave an ineffaceable impression upon all his actions" [11, 25]. Reminding the students of the academy and seminary of the words of St. Serafim of Sarov, "Gain peace and thousands will be saved around you," His Holiness Patriarch Pimen adds: "Having a peaceful conscience, a pastor should be a preserver of peace. Peacemaking is the most important duty of a priest; he fulfils it as a true son of the Russian Orthodox Church and a patriot of his great country. Follow the example of St. Sergiy the great Hegumen of Radonezh, pray for his spiritual help and learn to overcome the dissensions of this world by contemplating the Holy Trinity" [*ibid.*]. "The Church's work for peace is based on the peace efforts of each of her pastors. By setting a moral example for the faithful in the House of God and in life, the pastor thereby serves the cause of peace" [19, 29]. His Holiness urges would-be pastors: "Be establishers of peace in your hearts, in your families in ecclesiastical communities, in our God-protected country and throughout the world!" [18, 22]. "While receiving an Orthodox religious education at the theological schools, you dear students must prepare yourselves to fulfil the lofty mission of peace which is placed upon the Church today" [19, 32-33]. This instruction of the Primate of our Church also means that the modes

Orthodox theology, which is taught in the theological schools, cannot be exclusively a system of study of the spiritual world; it must also be open to the problems of contemporary life, to the solution of which the Church is called upon to make her contribution as the assessor of the hidden *wisdom of God* (1 Cor. 2. 7). Preaching Christ, *the power of God, and the wisdom of God* (1 Cor. 1. 24), she must illumine the world with the light of the God-revealed Truth and imbue it with the spirit and meaning of true life [1, 355].

Thus, reviewing a number of speeches and messages, which His Holiness Patriarch Pimen addressed to the teachers and students of the Moscow theological schools and which are devoted to theological and educational work, enables us to draw several general conclusions regarding the paths of spiritual upbringing at the Orthodox theological educational institution. Three such paths, or directions, can be singled out. First of all, each student of the theological schools, as a future pastor of the Church, must, under the guidance of the teachers and mentors, embark upon the road of spiritual life, of inner spiritual action, prayer, and struggle against *the law of sin* which is at work in fallen human nature (Rom. 7. 23). Personal efforts, inner energy, concentration and purposefulness are essential for this. In incessant self-improvement, in searching for the Kingdom of God, which is within us (Lk. 17. 21), and in gaining God's help of grace, the Christian must overcome division, uncertainty and vacillation in choosing between the will of God and his own will. Directing all one's abilities towards a single goal—spiritual perfection—will not only help one to bear, but lighten the ministry of the pastor-theologian," says His Holiness [13, 36]. "A disciple of Christ is one who is totally devoted to his Teacher, who builds and assesses his entire life—both in primary and secondary things—with one, all-determining goal in view—the spiritual, profoundly internal, union with God. It is the task of the theological schools' mentors to reveal to their charges the path of spiritual life and to develop in them an awareness of the absolute need for the pastor to have an empirical know-

ledge of God, an inner spiritual experience, without which the true liturgical presence of the priest before his flock, the preaching of the Word of God and especially spiritual guidance, which comprises the very essence of Christian ministry, are impossible. It is important to comply with the wish of His Holiness that both the teachers and students of the Moscow theological schools study seriously, conscientiously and constantly the priceless legacy of the Holy Fathers, attain Orthodox ascetic traditions and show deep interest in the ecclesiastical figures who have contributed to the development and establishment of spiritual life" [17, 28].

Another facet of spiritual education at the seminary and academy is liturgical training, gradual entry into the liturgical life of the Church. The temple is the place of assembly of the faithful, the place in which the Christian Church is visibly manifest in the general prayerful presence of all her members before God. The priest presides over the prayerful meeting of Christians, he offers prayers and supplications on behalf of the entire Church, and he also announces to the faithful the Word of God and preaches the Gospel of the Kingdom. A priest's entire ecclesiastical ministry hinges on how well he comprehends what he is doing, how familiar he is with divine services, how well he perceives the meaning and power of common prayers, and senses the promised presence of Christ amidst His faithful. Divine service, above all Divine Liturgy and the Holy Eucharist, which can truly be called the Sacrament of the Church, the focus of all of ecclesiastical life, should become for the clergyman the source of his ministry, the summit of his desires, and the nourishment of his entire life and the life of his flock. Orthodox divine service, the entire extremely rich liturgical tradition, is the living theology of the Church; a theology born of prayerful presence before God which accompanies and suffuses our prayer. The age-old experience of Christian sanctity is captured in it. A pastor "must be a guardian of the liturgical traditions of the Russian Orthodox Church" [1, 359].

Finally, the third facet of spiritual education is theological, theoretical

training, the mastering of the dogmatic teaching of the Orthodox Church, which should provide an inner logical substantiation to all spiritual efforts, give profound meaning to Christian life and work, and show place and importance of Christianity as a God-revealed religion in the history. The formation of a firm dogmatic consciousness, an all-round study of Holy Scripture, and penetration into the spirit of the patristic reflections on God are an inalienable part of the process of theological education. However, the modern Orthodox pastor cannot confine his knowledge, his intellectual horizons to theology exclusively; he requires a general culture as well. In this connection His Holiness gives as an example to would-be pastors the personality of Bishop Ignatiy Bryanchaninov, who "had attained to an exceptional degree the profound spirit of patristic writings." He also "knew and understood well his contemporary life and the reality around him, because he was deeply erudite and possessed great personal experience of spiritual life" [17, 28]. The need for a deep and well-rounded theological education is especially strongly felt today because of the development of multilateral and bilateral ecclesio-theological dialogues and conversations with representatives of other Churches and confessions [11, 19].

Patriotism and a desire for peace are requisite components of an Orthodox ecclesiastical and dogmatic consciousness. From the earliest apostolic days to the present, one cannot imagine true Christians who have not offered prayers for their country and their people; otherwise their lives would have been isolated from the lives of their countrymen, would have been enclosed and self-sufficient. Nor is it possible to imagine true Christians who were not servants of reconciliation. The Russian Orthodox Church has, from the very outset, fulfilled this service to the cause of peace; she has always been a champion of national unity, has always been with the people—both in times of trials and tribulations and in times of

peace and prosperity; her archpastors and pastors have always safeguarded the national interests and internal and external peace. One's very affiliation with the Church presupposes a profound awareness of the fact that peace, *which passeth all understanding* (Phil. 4, 7), peace which Christians will acquire in Christ, must also be brought into the life of one's country and of the entire planet at all levels of human existence by all ways and means possible.

In conclusion, we would like to add the fine words of His Holiness Patriarch Pimen, Primate of the Russian Orthodox Church, addressed to the teachers and students of the Moscow theological schools: "There is no other way of becoming a true theologian than through contact with the Truth which reveals itself to a person in proportion to the purity of his heart and mind. And this purity is attained through prayer, fasting, penance, Holy Communion, charity, humility, love and all other Christian virtues, when, according to the Lord, He comes to each who fulfils His commandments and makes His abode in his soul, that is makes the soul His temple. To be a living temple of the Holy Spirit is the final aim of Christian life, forgotten by many, the aim which was pointed out to us in the 19th century by St. Serafim of Sarov. Receive into your hearts this reminder of St. Serafim's, you, mentors, and you students and pupils, do not merely take cognizance of it, put it into practice, accept it not only with your mind but with your heart, so that by constantly cleansing the heart we may become worthy of sanctification with the grace of the Holy Spirit, Who instructs us in all the Truth. And then our theological schools will not be able to teach theological sciences in any way other than in the spirit and image of the theology of the Holy Fathers of the Church, and the assimilation of these divine sciences by the future priests of material churches will make them spiritually perfect and help them become pastors who will be capable of building spiritual churches" [1, 355].

For Literature see "JMP" 1985, No. 1, p. 69

Bishop ALEKSANDR of Dmitrov
Rector of the MTA and MTI

On the Life and Theological Heritage of St. Gregory Palamas, Archbishop of Thessalonica

St. Gregory Palamas (circa 1296-November 14, 1359; commemorated on the second Sunday of Lent and November 14, Old Style) was the eldest child in the large family of a Byzantine dignitary. His father, Constantine Palamas, who belonged to an aristocratic family in Asia Minor, moved to Constantinople in the late 13th century. The family was very pious, and Constantine, amidst every-day affairs, managed to become so immersed in the prayer of the heart, that once at a session of the senate he did not hear the Emperor address him.¹ As soon as his children started to speak monks were invited for religious guidance. It is not gratuitous that Emperor Andronicus Palaeologus (1282-1328) entrusted to Constantine the education of his grandson, the future Emperor Andronicus III. Gregory became a friend of the prince, who was of the same age, and after the death of Constantine Palamas (circa 1303; the pious senator took monastic vows before his death) he was taken by the Emperor to be educated and trained.

St. Gregory studied not at the Patriarchate's School, but evidently at the imperial school, i. e., he was groomed for state service. The soul of the school was Theodore Metochites (1260 or 1261-1332), a highly prominent figure of the Palaeologus renaissance, a pillar of wisdom, astronomer, philosopher, an inimitable writer, and a Great Logothete² under Andronicus II. Palamas did not complete the entire course of study. His foes never lost an opportunity to say that he had studied only up to the age of 15, calling him an "ignoramus without education". There is no evidence that he had studied the philosophy of Plato, which began to be perused in Byzantium after the cycle of sciences founded on the Aristotelian system. However, the following account of his early study and even a temporary lively interest in Aristotle has survived. St. Gregory speaks of himself in the third person: "Being once asked by the great Emperor Andronicus, the ancestor of our emperors, to speak about Aristotle's

logic, Palamas, who was then seventeen years old, showed such an understanding of philosophy that all the wise men who were then with the Emperor were delighted; as for the Great Logothete (Theodore Metochites), that universal sage, he was filled with admiration and said to the Emperor: 'If Aristotle himself had been here in flesh and blood, he would have praised him.' 'And,' he added, 'that is the natural aptitude which any one should have who wishes to understand the Logic of Aristotle'."³ It can be noted that Palamas' judgments of Aristotle seem always to be less biting than of Plato with his "misguided ramblings" or of Pythagoras, Socrates and other Hellenic philosophers with their base teachings; the influence of Aristotelian teaching can be felt in Palamas' concept of energy. Of course, St. Gregory Palamas should under no circumstances be considered an Aristotelian or as his foe Nicephorus Gregoras⁴ insinuated, a Platonist or Neo Platonist, or a follower of realism in the fight against the Nominalists. Whoever ascribes him to a particular philosophy unwittingly joins his scholarly opponents, who definitely wanted to entangle St. Gregory in philosophical debates and became indignant when he refused to be drawn in.

St. Gregory acted according to a rule, about which the following is said in his *Triads*: it is good in youth to get a grounding in secular sciences and literature, but to delve deeply into them up to maturity is ridiculous, and harmful to the soul for that matter. He dedicated his secular pursuits to God; before the start of studies he would thrice kneel in prayer before an icon of the Mother of God, supplicating Her to enlighten him in his ignorance.⁵ But his soul inclined "more to the monastic way of life, to a study of the Holy Fathers and their instructions in virtue." When Theoleptus, Metropolitan of Philadelphia (see: Palamas, *Triads*, I.2, 12 and II. 2, 2) and other monastic mentors advised him to go to a monastery, he immediately set about an extremely ascetic way of life; he always

rose at dawn and lived on bread and water.⁶ At approximately 20 years of age he left for Holy Mount Athos, having persuaded his two brothers to follow him. Influenced by this his mother, sisters and many servants likewise entered various convents and monasteries in Constantinople. On Mount Athos, Gregory initially submitted to the spiritual guidance of a Hesychast, Starets Nicodemus, a man astounding both in deeds and meditations, who lived in the environs of the Vatopedi Monastery, and was a novice under him for three years, living a life "of fasting, sleeplessness, spiritual vigilance and uninterrupted prayer."⁷ After the death of Nicodemus he entered with his brother Macarius the Great Lavra of St. Athanasius where he lived three years as a cenobite, having been assigned to the choir by the hegumen. But later he retired into solitude in the wilderness of Glossia, which was possibly located in the environs of Karakallou and Provata, on the north-eastern slopes of Mount Athos. There his asceticism continued for two years under the guidance of Gregory, a teacher of Hesychasm well known on Mount Athos at the time, otherwise called Drimys (which means "stern" or "sharp"). The remains of this starets, who left for Constantinople shortly before his death, were subsequently glorified by signs of God's mercy. Even if this teacher of Palamas was, as is now considered a proven fact, not St. Gregory the Sinaite, who lived on Athos with his disciples who included Isidore and Callistos (future patriarchs) in the Magoula Skete, not far from the supposed location of Glossia, and who died in Bulgaria († 1346), Palamas' discipleship under Gregory the Sinaite is indubitable. And even if no source mentions personal relations between them, this can precisely be a sign of the uncommon depth of continuity which connected St. Gregory Palamas with the reviver of Hesychasm on Mount Athos. In any event, Isidore, a pupil and spiritual son of Gregory the Sinaite, was a friend of Palamas at least from 1325, when both had to settle in Thessalonica due to raids by Seljuk Turks which forced St. Gregory the Sinaite and many other Hesychasts living outside the defences of great monaste-

ries to leave Athos. In obedience to his spiritual father, Isidore preached asceticism and strict morality in this large and rich city. Palamas, who shared his youthful enthusiasm for monastic missionary work in the world,⁸ was ordained to the priesthood at the age of 30, which was the age for ordination keeping with the canons of the Church in Byzantium, but soon he again retired for the wilderness⁹ on a mountain near Beroea (about 75 km. north-east of Thessalonica), where he lived for five years, spending five days a week in complete solitude, silence and the prayer of the heart, and on Saturday, officiating at Divine Liturgy and talking with his brother hermits—a way of life which, since ancient times, was considered best for Hesychasts¹⁰. However, he became gravely ill from the incessant vigils, fasting and the dampness of the cave which served as his cell, and his mentors approved his moving to a different place. St. Gregory again perfected his asceticism on Mount Athos in the *hesychasterium* (see note 9) of St. Sabas, close to the Great Lavra of St. Athanasius. At that time Athos was in the midst of a Hesychastic revival. When St. Gregory the Sinaite arrived from Crete, he, as is stated in his *Life*, initially found only three monks acquainted with genuine Hesychasm and a marginal extent at that. Evidently there were in reality far more Hesychasts (see: Palamas, *Triads*: I.2, I.3, and II, 2, 3), and the condemnation of St. Gregory the Sinaite is too strict, though it well reflects the acute and lofty concept of the monastic vocation which he entered into life on Mount Athos through the Hesychasts, and sometimes even came into conflict with the accustomed tenor of monastic life. It is probably with good reason that Philotheus¹¹ relates the following incident. Once during vigil on Maundy Thursday Gregory Palamas became incensed at monks talking during the singing of a hymn and preferred the prayer of the heart in solitude to common service. Some time later St. Anthony appeared to him in a vision and scolded him for this, and forbade him leaving common service, even if the prayer of the heart might indeed seem a greater act. Homily 7, *On Fasting*, which St. G.

ry delivered during his episcopacy in Thessalonica, this question is resolved thus: "A prayer said in private and at home and even in bed prompts one to a prayer which is said in church, just like a prayer said within, in the mind, prompts one to verbal prayer." This example provides further proof of the fact that the essence of the renewed Byzantine Hesychasm in the 14th century lay not so much in prayerful proximity as such as in intensive searching for concord between personal illumination by Divine Grace and the life of the whole world.

Different sources speak of St. Gregory in connection with the rage of Messalianism, Marcionism and other heresies, which had long emerged not only from Athos and Thessalonica, on the ancient land of religious ecstasy and Dionysianism¹². According to Philotheus, St. Gregory entered into theological disputes with the Bogomiles in 1316-1317, when on his way to Athos he had to spend the winter with the brethren in one of the monasteries on Mount Papikion, between Constantinople and Thessalonica, on the border between Thrace and Macedonia; things even seemed to get to the point where the irritated heretics tried to poison him. On the other hand, Barlaam of Calabria in his anti-Hesychastic essay "Against the Messalians", and Symeon Metaphrastes in a number of his letters and Nicephorus Gregoras in his exposing and repudiating speeches "Against Palamas" (1347) (see below for all these chief participants in the Palamite controversy) assert that Palamas was actually one of the heretics known in the Athos area, and that he had "extolled as a prophetess" some heretical nun named Porine, a disciple of the iconoclast George, and had personally destroyed icons in churches. What the accusation of Palamas of Bogomilism is worth can be judged from the fact that Nicephorus Gregoras no longer repeats it even in his *Byzantine History*, although this massive work elsewhere contains attacks against Palamas. Behind the contradictory reports about Palamas's friends and foes it is not difficult to guess what the actual matter was: St. Gregory condemned the heretical speculations of the Bogomiles but

was attracted by their enthusiasm for the faith, profound prayerfulness and asceticism. "The Hesychasts, just because they were active in the same circles as the heresy, were in a better position than others to fight against it. They answered the same need for a more intense spiritual life, but did so by putting forward a teaching about prayer and a form of spirituality which were authentic and traditional. It is certain that their final success in Byzantine world helped to bring into the Church that popular movement of spiritual revival which the Bogomiles were diverting into strange paths."¹³

In approximately 1334, St. Gregory wrote and, in keeping with a custom adopted by monks in rhetorical schools, submitted to the judgement of the brotherhood his first work *The Life of Saint Peter the Athonite* (probably it is not an entirely independent creation, but rewriting of an anonymous 9th century work). Then came the lengthy *Treatise on the Presentation of the Virgin to the Temple. Chapters on Prayer and Purity of Heart* and the *Answer to Paul Asen Concerning the Monastic Tonsure* were evidently written at the same time. On Mount Athos Palamas wrote and also delivered the Homily 40, *On the Most Pure St. John the Baptist, the Forerunner of Christ*.¹⁴ There, at the monastery of St. Sabas, Palamas (circa 1336) came out with the *Apodictic Treatises on the Procession of the Holy Spirit* in connection with the visit of papal legates to Constantinople and new plans for a Union of Churches. During the same years he was appointed Hegumen of the Esphigmenou Monastery in northern Athos, which, however, he soon left because he was unable to get on with the brethren, most likely because of the austerity which he began to introduce into the liturgical order.¹⁵

Byzantine Hesychasm, just as the Hesychasm of the southern Slavs and in Russia afterwards, was not confined to silence and prayer, as the word itself, meaning quietness and silence, indicates, but led to the efflorescence of theology and icon painting;¹⁶ to reforms in monastic life; liturgical creativity, and, generally speaking, to a broad movement of spiritual and secular renewal.¹⁷

Thus, the 20 years of St. Gregory's

asceticism on Mount Athos, at Thessalonica and Beroea were filled with anxiety for the world, concern for the faith, and with a desire to make monastic life a source of common salvation. It was for the sake of these concerns that he left for ever his lonely cell in the hesychasterium of St. Sabas and devoted himself to theology and political activity. Speaking about the dynamism and creative pathos of Hesychasm, historians are usually astonished and sometimes irritated by the fact that the "holy silent ones" spoke, wrote and argued so much. However, in their ascetic intensity the Hesychasts did not fence themselves off at all from the outside world; taking place in them was the amassing of spirituality which upholds the world in the final analysis, renewing it in beauty and enriching it in culture. From the lofty dignity to which the human heart rises in communion with God came the revelation of the world and responsibility for it, and theological and secular endeavour.

The new ministry of St. Gregory began with the writing of the first book of the *Triads*—against the scholarly monk, Barlaam (1290-1348), an Orthodox (at least he initially called himself such) Greek from the town of Seminara in Calabria; this region in Southern Italy had had Greek settlements from ancient times.¹⁸ It is sometimes surmised that the controversy began only when Palamas decided to defend the Hesychasts from Barlaam, who regarded their prayerful state a fantasy. The disagreement had begun much earlier, however. St. Gregory should have heard about Barlaam in about 1330, when this brilliant 40-year-old scholar, well versed in Euclid, Aristotle, Plato and Ptolemy, and a prolific and poignant writer, appeared in Constantinople, and immediately became a celebrity and a retainer of Andronicus III, who needed a learned diplomat to handle negotiations with the Pope. Barlaam was appointed Hegumen of the Monastery of the Saviour in Constantinople and received the title of *didaskalos* [Gk. "teacher"] of theology. However, he argued

vehemently with the scholars and luminaries of Constantinople. Their recognized luminary, Nicephorus Gregoras, had the intention of giving up his primacy to the newcomer. Public debates were held, which were won by Gregoras, at least that is how he presented things. In himself in his dialogue *Florentius*, where Barlaam is depicted as a boastful man whose only interest was discrediting other philosophers.¹⁹ Barlaam, "embarrassed and angered, fled to Thessalonica" (circa 1332), to a city which he felt was also "devoid of any erudition" and required his enlightening activity. Regarding the theological discussion with the Papal legates in Constantinople in 1334-1335, Barlaam, even earlier than Palamas, wrote several anti-Latin tractates containing the following main idea: inasmuch as God is mysterious and unknowable, the attempts by Roman theologians to prove convincingly the Procession of the Holy Spirit from the Son as well are pointless; one cannot count on the intellect in questions of faith. Gregory Palamas was familiar with these works. His two *Apodictic Treatises* were undoubtedly veiled polemic with Barlaam: also revealed here is the teaching of the Procession of the Holy Spirit from the Son, well, but from the viewpoint that conclusiveness in questions of faith is possible and necessary. Of course, by "conclusiveness" in theology Gregory Palamas meant not the logical conclusion which Barlaam speaks about, but the plausibility of the religious experience which is discussed in the *Triads*. Can not God, Who revealed the great mysteries about Himself to St. Dionysius the Areopagite and other Early Teachers of the Church, reveal Himself through the Holy Spirit, with the same clarity and plausibility, to theologians of the present-day Church? queries Palamas. In an era when dogmatic, and any other ecclesiastical creativity, such as liturgy, would seem to have extinguished itself long ago,²⁰ St. Gregory Palamas asserts the possibility of its rebirth.²¹

V. VENIAMIN

(To be continued)



LITURGICAL PRACTICE

Sacrament of Penance

The Priest—Administrator of the Sacrament of Penance

The priest begins the Sacrament of Penance much earlier than the ephronesis from the order: "Blessed is our God..." is intoned.

The spiritual foundations of administering this Sacrament, according to the theologian, are connected with the personal life of the priest: abstinence, meekness, good deeds, and prayer to God at every hour so that God may bestow upon him the word of reason. The condition which makes possible the reception of this word of reason from God is fasting, according to Divine rules; by observing the pastor can explain to others too the need for good Christian life¹.

The priest begins the visible part of the Sacrament of Penance at the altar in the sanctuary. Before the majesty of God's benevolence, the priest takes from the altar the Cross and Gospel and carries them out of the sanctuary to the place where the Sacrament is to take place. Going out to the people who have gathered before God witnesses to the Kingdom of God (Mt. 4. 17) which has drawn nearer to man by inducing repentance and spiritual purification with the direct participation of the priest. For the fulfilment of this ecclesiastical obedience the priest, while still in the sanctuary, says to God for the gift of grace to understand each soul thirsting for healing from sin and improving life. The priest is conscious that in these minutes the Lord is entrusting him to lead the people burdened with much sin to a city which hath foundations whose builder and maker is God (Heb. 11. 10), purifying them beforehand from sin. Purification from sin in the Sacrament of Penance makes the penitent be born again, not of corruptible seed, but of incorruptible. The priest accomplishes this by the word of God, which liveth and abideth forever (1 Pet. 1. 23).

The pastor of the Church himself was thus born more than once through repentance before God and his father confessor. To him is revealed the effect of God's grace on the soul of the penitent, when the soul thirsting for purification and reconciliation with the Lord, reaches into the depths of grace, like plants to the earth, the roots of its thoughts, desires and feelings, to draw into itself the living water and to find the strength and wisdom to enter the life of the Kingdom of God.

When he asks the Lord, the priest is given insight into the penitent's weaknesses which give his heart giving place to reverent sensitivity to the revelation of God's will regarding him. Grace descends as fire upon the soul and lights it, as a candle, with the heavenly light

of the life of God. At the same time the soul not only experiences the coming of light but becomes able to shine itself with the love of God.

Through God's mercy this always happens when the priest with the Cross and Gospel in his hands comes out of the sanctuary and stands before the faithful, as Moses did on Mount Sinai with the Tables of the Law in his hands, in order to bring to the people the holiness and light of the Gospel, the Law of the Spirit and Life, to impart to them the mysterious knowledge of the descent of God to man.

According to Archpriest Sergiy Bulgakov († 1944), the action of the Sacrament upon the soul of man depends on the will of God, for in it the Lord realizes "the Incarnation that takes place continuously in time, the unceasing action of Christ in humanity. *Lo, I am with you always, even unto the end of the world* (Mt. 28. 20)."²

After the joint prayer of the priest and penitents after the beginning of the order of the Sacrament of Penance, the priest, in full responsibility of living faith, turns to those gathered to confess their sins: "Behold, my child, Christ standeth here invisibly and receiveth thy confession..."

The awareness of the presence of God in the Sacrament of Penance disposes the priest to bring forth, from the treasurehouse of Church life, the words of God which may impart to the soul the grace and love of Christ the Saviour, to open slightly the way to the Mystery of the Lord, hidden in a pure and holy life. "With the hand of sermon," as Bishop Feofan the Recluse expresses, the priest, with the bishop's blessing, takes the souls of the sinners and of those of his spiritual children estranged from God, and cleanses them with the "axe of the Spirit's grace" and places in the "edifice" of the Church, fusing with it anew³, stone to stone, as the builder of God's Mysteries.

By regenerating human souls through grace and preparing them to inherit the Kingdom of God, the priest, with the help of the sermon, helps men to recognize their sins and confess them before God and the priest.

By bearing out of the sanctuary the Altar Cross and Gospel, the priest pledges that the love of God's Son and the Good News of the Salvation lead to improvement.

The priest works tirelessly, in confessing the penitent, to help him find in himself the source of God's image. Prayers, the personal experience of a virtuous life and repentance

help the priest to understand that very often he cannot help a man immediately. Like a restorer who works attentively and painstakingly over an icon darkened with age, trying not to damage the original colours of the great artist, the priest, by repeatedly said prayers and advice given, heals the sinner and shows him the way to the Kingdom of God.

The mutual action of the sincere confession of sins by the penitent and the pastoral zeal of the priest make the man begin to see in himself the image of God and to value it, and he becomes worthy of the name of Christian.

The sincere participation of the priest in the repentance of the sinner draws the special gift of grace of God—tears of repentance. The Church knows that *they that sow in tears shall reap the joy of forgiveness and reconciliation with God* (Ps. 126.5). The dire need for tears of repentance makes the administrator of the Sacrament and the one taking part in it to ask God for the gift of tears, to ask with sighs and pain in the heart (St. Nil Sorsky, Homily 8).

Indispensable for the appearance of this gift in the participants in the Sacrament are endeavours to abstain reasonably from food and drink, to pray vigilantly and to distract attention from everything that leads to absent-mindedness and sin, and to focus it on oneself, on the fact that one is standing before God (St. John Climacus, Homily 7.3). These efforts make one realize the poverty of the spirit (Mt. 5.3-4) and the source of tears opens. "Thus, just as the earth which lacked moisture for a long time, finally receiving it in abundance, suddenly becomes covered with tender, bright verdure, so too the heart, drained by drought and vivified with tears of repentance, gives forth numerous spiritual thoughts and feelings adorned with the common flower of humility."⁴ The soul

washed by tears "enjoys special tranquillity and peace from amidst which rises and acts, like the fragrance of aromatic herbs, pure prayer".

The grace-filled experience of ascetics, often resorted to by the priest administering the Sacrament of Penance, is unquestionably needed by him to stir up the grace of priesthood received at ordination (2 Tim. 1.6). By administering the Sacrament negligently the priest draws upon himself the wrath of God as it says in Holy Scripture: *Cursed be he that doeth the work of the Lord deceitfully* (Jer. 48.10; also Instructions in the Liturgicon). The wrath of God will soon be revealed in hardheartedness and loss of peace and tranquillity in mutual relations, in prayers said at home and in church. Therefore, by administering the Sacrament of Penance worthily, the priest builds the life of the parish, heals and corrects the faithful, and opens to them the Gates of Heaven.

NOTES

(1) **Big Euchologion**. Chap. 12. See: Archpriest G. S. Debolsky. **Popechenie Pravoslavnogo Tserkvi o spasenii mira** (Concern of the Orthodox Church for the Salvation of the World). St. Petersburg, 1894, p. 181.

(2) Archpriest Sergiy Bulgakov. **Svet Nesemy cherny** (The Unwaning Light). Sergiev Posad, 1917, p. 373.

(3) Bishop Feofan Govorov. **Tolkovanie Epistoli svyatogo apostola Pavla k Efesyanyam** (Interpretation of the Epistle of St. Paul to the Ephesians). Moscow, 1882, p. 169.

(4) Bishop Ignatiy Bryanchaninov. **Works**. St. Petersburg 1865, Vol. 1, p. 224.

(5) *Ibid.*, pp. 226-227.

Archpriest GENNADIY NEFYODOV



BOOKS AND PUBLICATIONS

PROTATON

Information Bulletin of the Holy Mountain, 1982-1983

In October 1982, the first issue of "Protaton", a new information bulletin of the Holy Mountain, came off the press. The publication was undertaken with the blessing of the Holy Community of the Holy Mountain by the Pancelin Book Store (Karyes, Holy Mountain), managing director—Monk Protheos.

Leafing through the first issues, from No. 1 to No. 7, one can identify some permanent rubrics of the bulletin.

Life on the Holy Mountain. This is the largest section in the bulletin and consists of brief notes on current events on the Holy Mountain, including a chronicle of notable developments. Also covered in this section is the problem of preservation of the local shrines and scholarly studies of the Holy Mountain heritage.

Images of Athos. This section first appeared in issue No. 5 (June-July 1983), replacing a section called "The Holy Community". The new section features brief *Lives* of famous Athonite saints written specially for the bulletin, or printed from the book "Contemporary Images of the Holy Mountain" (Oropos, Attica, 1977). Some of the essays are borrowed from an unpublished work by Hieromonk Antoni, called *Lives of Pious Startsy of the Holy Mountain* (19th century) written in Russian.

Texts and Witnesses. This section contains the texts of official speeches, interviews, and reports

on restoration work conducted on the Holy Mountain. Beginning from issue No. 5, greater emphasis has been laid on artistic studies in this section.

In addition to these permanent rubrics, some of the issues contain such sections as "Selected Books" and "Bibliography of the Holy Mountain". The former carries reviews of current Church publications, and the latter is devoted to publications about Athos which have come out since 1963, i. e., since the millennium of Holy Mount Athos. The bibliography section covers new original works written by members of the community and other publications, including books about the Holy Mountain published in Greece and other countries, and articles from various periodicals. The section lays no claims of an exhaustive and scholarly coverage of such publications and is still in a stage of development.

The last issue for 1983 (October-December) carried a list of articles published in the bulletin in 1982-1983.

Comments by Greek and foreign readers of the "Protaton", which appeared in issue No. 4 (April-May 1983), give a high assessment to the bulletin as a new link which connects the Garden of the Blessed Virgin with the whole of the Orthodox world, with its growing interest towards the Holy Mountain and associated subjects over the past few years.

A. P.

THEOLOGICAL STUDIES No. 25

Theological Studies No. 25 (Moscow, 1984), edited by the Publishing Department of the Moscow Patriarchate, has come off the press. The issue continues publishing the new translation of *Ecclesiastical History* by Eusebius Pamphilus, Bishop of Caesarea (4th century). Books 5-6 (pp. 5-56) of his *Ecclesiastical History* cover the period from the death of Soter, Bishop of Rome (†176) to the persecution of the Christians in Alexandria by the Roman Emperor Diocletian (249-251). (For Books 1-4, see issues Nos. 23 and 24.)

Then follows the concluding part of the work of Archbishop Lolliv Yurievskiy (†1935) "Alexandria and Egypt" (pp. 57-153). The issue carries chapters 12-18: "The Clergy and Ecclesiastical Leaders in Egypt", "The Rights of the Alexandrian and Egyptian Presbyters", Bishop of Alexandria", "Candidates for the Alexandrian Episcopate", "The Colluthusian Movement" and others, as well as a résumé (the preceding chapters are printed in issues Nos. 18, 21 and 24).

The paper by Archbishop Mikhail of Vologda and Veliki Ustyug, "Correlation of the Church

and the Eucharist in Orthodox Understanding" (pp. 154-160) was read by the author at the ecumenical symposium: "The Eucharist of the One Church—Eucharistic Ecclesiology" in Regensburg, FRG, in May 1982.

The author says that the celebration of the Eucharist is a grace-filled and salvific means of the Church to exert influence on her members. Our Lord Jesus Christ, the Head of the Church, by means of the Sacrament of the Eucharist strengthens the unity of her members with Himself and with each other.

The article "Cappadocians" (pp. 161-168) by V. N. Lossky, a well-known Russian theologian (†1958), is a translation from French of the fourth chapter of his book *Vision de Dieu* (Neuchâtel, Suisse, 1962).

In issues Nos. 8, 18 and 24, translations of five other parts of this book are printed. The chapter entitled "Cappadocians" is devoted to Sts. Basil the Great (330-379), Gregory of Nazianzus (328-390), and Gregory of Nyssa (circa 335-394). Expounding the theologies of these saints and teachers of the Universal Church, V. N. Lossky stresses how well they understood

the danger of intellectualism in the cognition of God (p. 162); the thoughts of God of the fathers of the 4th century, according to him mark a decisive stage in the Christian reforms made in the Alexandrian Hellenism of Clement and Origen (p. 168).

The new translation of Tertullian's (circa † 222) *Apologeticum*, an outstanding monument of early Christian literature (pp. 176-202), has a foreword "Tertullian and his *Apologeticum*" (pp. 169-175) and annotations by V. A. Nikitin and V. L. Shlenov (pp. 202-219) as well as an annotated bibliography compiled by V. N. Nikitin (pp. 219-225).

The foreword tells of the life and work of Tertullian, it speaks of the importance of his works in patristic history, and of various publications and translations of the *Apologeticum*. The commentaries take into account modern scientific literature; the bibliography includes literature in Russian and in foreign languages.

Prof. D. P. Ogitsky in his work: "The History of the Vilna Martyrs" (pp. 226-246), based on chronicles, the Prolog-Synaxarion, other historical sources and documents, shows that the martyrs of Vilna—Sts. Antoni, Ioann and Evstafiy—who suffered in 1346-1347, were canonized in the late 14th century soon after their martyrdom; they began to be venerated in Constantinople in the reign of Patriarch Philotheus (1354-1376).

The article by Hegumen Makariy: "Metropolitan Afanasiy of All Russia (1564-1566)" is about one of the greatest hierarchs of the Russian Orthodox Church, who, however, was not noticed much by historians. The author describes Metropolitan Afanasiy as a prolific writer, hagiographer and theologian. He was an associate and continuer of the work of the great hierarch and ecclesiastical leader, St. Makariy Metropolitan of Moscow and All Russia (1542-1563).

The article by Mother Ignatia: "Hymnody of St. Andrew of Crete" (pp. 260-275) tries to analyze and give theological meaning to the Great Canon, as well as to several other canons

of St. Andrew the Bishop of Crete and hymnographer (†712). "All his works, especially the Great Canon, are a great school of piety and theology, and effectively teach the children of the Church, members of the Christian Church the saving dogmas of the Holy Christian Faith" (p. 274).

Then comes the work by V. A. Nikitin: "Glosses and Shield of Russ (Novgorod the Great in the 10th-15th Centuries)", written for the 1125th anniversary of Novgorod (pp. 276-320). The final part of the work consists of the foreword and five chapters: "Novgorod and the Varangians", "Novgorod and Kiev. The Baptism of Novgorodians", "Novgorod from the Varangians to the Greeks", "The Apanage-Vechie Structure and the Church", "Novgorod, the Great Frontier Guard of Russ".

The issue closes with the article by Professor Emeritus A. I. Georgievsky: "The Dogma of the Resurrection of the Dead in the Epoch of the Ecumenical Councils" (pp. 321-336). The author (his earlier article "The Resurrection of the Dead in Connection with the Eucharist and the Light of the Holy Scriptures" appeared in issue No. 16, 1976), expounds the teaching about the resurrection of the dead as understood by the fathers and teachers of the Church—Lactantius († 340), St. Athanasius the Great († 373), St. Cyril of Jerusalem († 386), St. Ambrose of Milan († 397), St. Gregory of Nyssa († 394), St. Basil the Great († 379), St. Gregory of Nazianzus († circa 390), St. John Chrysostom († 407), St. Isaac Syrus († 540), St. John Damascus (8th century), St. Simeon the New Theologian († 1022), the Blessed Augustine Bishop of Hippo († 430), and several theologians. The author emphasized that with the resurrection of the dead there will take place universal cosmic metamorphosis, "every creature, all Nature, the whole world will be renewed, the world elements will be cleansed, they will become transfigured and radiant, all will be changed on the new Earth and under a new sky" (p. 336).

V. NIKITIN

THE 1985 ORTHODOX CHURCH CALENDAR

The 1985 Orthodox Church Calendar issued by the Moscow Patriarchate (Moscow, 1984), opens with a portrait of His Holiness Patriarch Pimen of Moscow and All Russia.

The introduction (pp. 2-3) is a brief review of Orthodoxy and Muscovite Russ. The article covers the period from the rise of the Moscow Principality under St. Daniil the Orthodox Grand Duke of Moscow (1261-1303; feast day March 4/17 and August 30/September 12), the son of the Orthodox Prince St. Aleksandr Nevsky, up to the autocephaly of the Russian Church in 1448 when the Council of Russian Bishops elected St. Iona († 1461; feast day March 31) to govern the Metropolitanate of Russ. This article is the fourth in the series devoted to the millennium of the Baptism of Russ.

The list of anniversaries and memorable dates with instructions for 1985 (pp. 4-5) is followed by the Orthodox Menologion (pp. 6-43), which contains as usual liturgical instructions according to the Rule. The Gospel and Apostle lessons

for the beginning of 1986, up to the Sunday of the Publican and the Pharisee (the start of the singing from the Triodion), are given on p. 6.

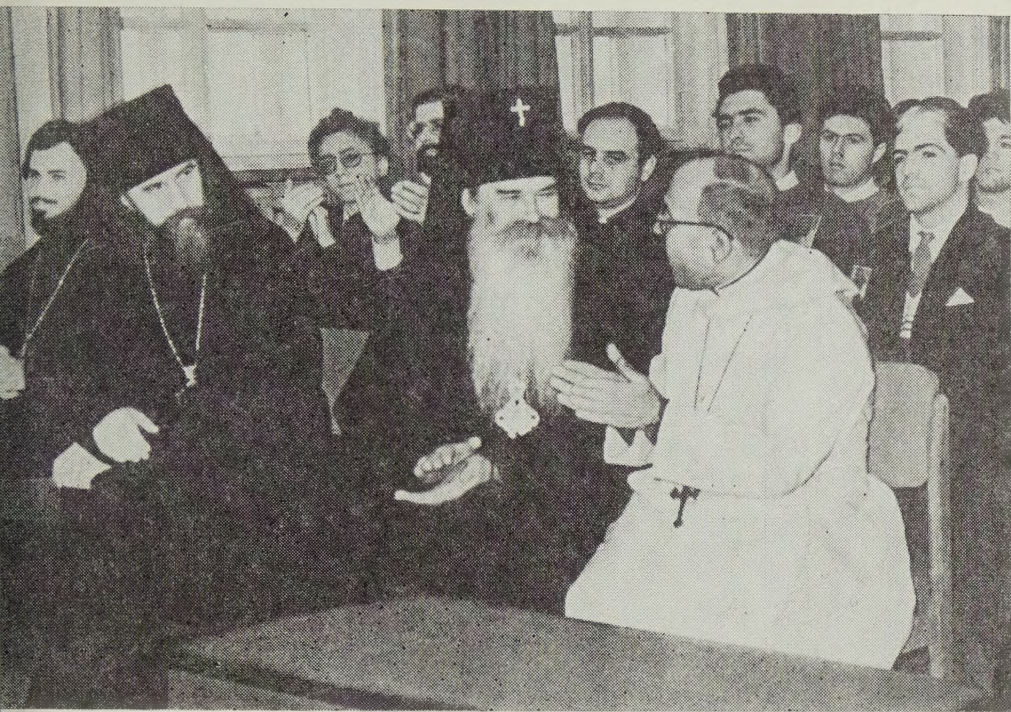
Then comes the alphabetical list of the miraculous icons of the Mother of God with their feast days (pp. 45-47) and an alphabetical list of saints given in the menologion (pp. 47-58). The Easter Table for 1985-2005 is on p. 59.

The calendar also carries akathistoi and prayers to—St. Aleksey the Metropolitan of Moscow (pp. 60-65); St. Sergiy the Hegumen of Radonezh (pp. 66-73); and to St. Daniil the Orthodox Prince of Moscow (pp. 75-80). Sketches of icons and brief historico-hagiographical information about Russian saints are given on pp. 65, 74, 80.

Black-and-white photographs of bishops of the Russian Orthodox Church and of the Japanese Autonomous Orthodox Church under the jurisdiction of the Moscow Patriarchate are in the inset.

The calendar illustrations are on the themes of Muscovite Russ.

V. NIKITIN



ring the concert at the conference hall of the Publishing Department of the Moscow Patriarchate on November 14, 1984. Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, with Abbot Guido Aldinucci and members of the Italian delegation of the "Friends of Giorgio La Pira" Society



Pekka Silvola, Director of the Finland TV programmes, while in the Soviet Union, met the Publishing Department of the Moscow Patriarchate on November 30, 1984, and met Archbishop Pitirim of Volokolamsk, head of the department, and its staff members

**PUBLICATION
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